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THE

CATECHETICAL  
QUESTION BOOK.

MATTHEW.

APPLYING THROUGHOUT THE QUESTIONS  
OF THE WESTMINSTER CATECHISM.

BY

MELANCTHON W. JACOBUS.

New York:

ROBERT CARTER & BROTHERS,

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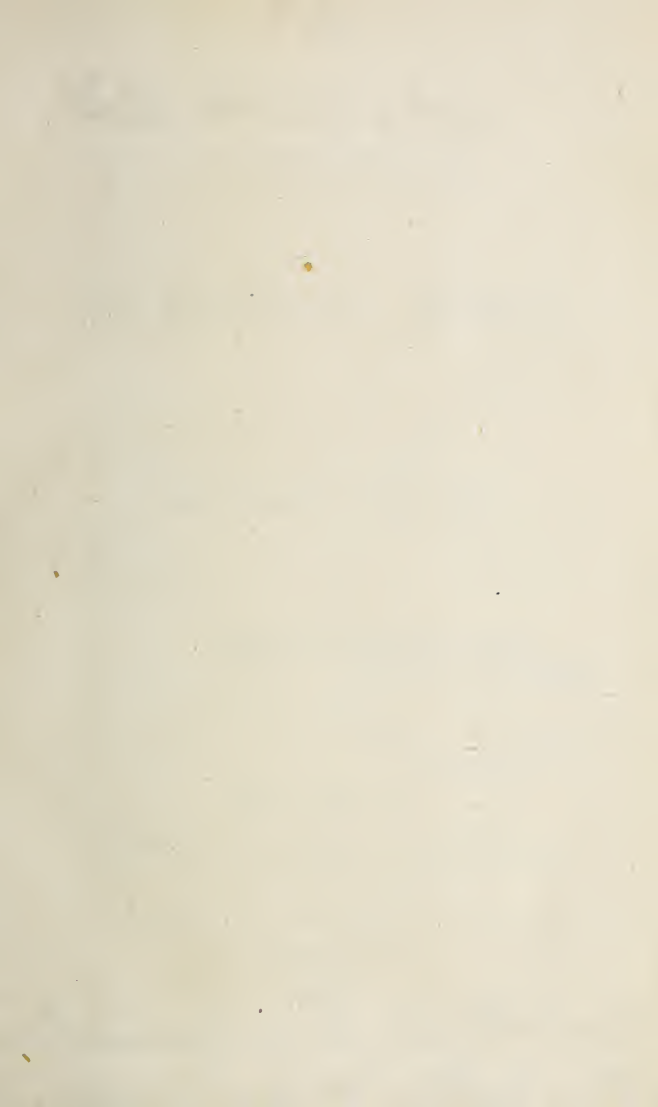
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## P R E F A C E .

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THE object of this new QUESTION BOOK, is, *to incorporate the Catechetical exercise with the ordinary Scripture Lessons.* The plan is, to ask the doctrinal questions *in the form of the Westminster Catechism.* This method serves important purposes. 1st. It calls attention to the *doctrine* of the Gospel narratives in a way to unfold and enforce it. 2d. Instead of making the Catechism altogether a separate study, and using it only as a book quite distinct from the Scripture, this plan brings it into its proper connexion and use. It makes the Scripture passage illustrate the answers of the Catechism, and uses the Catechism as exhibiting the teachings of Scripture. *Catechising* becomes, thus, a part of every Scripture Lesson, instead of an exercise by itself. The Gospel is studied in a way to adduce constant and varying elucidations and proofs of the Catechism, which must be more natural and forcible than a dry collection of *proof texts.* And, by having the questions and answers of this excellent summary applied to the Gospel itself, and studied with it, the whole system of Scripture truth is brought to view, and the teaching is necessarily more complete. (See Lesson I., 21—23.) The Catechetical exercise is made more attractive and more profitable by the pleasing variety introduced, and by the new interest imparted, through the narratives. (See Lesson L., vss. 15, 16 and 21. Lesson LI., vss. 34, &c.) And it is pleasant to observe, that, in the study of the Gospel, by these Lessons, the

entire Catechism is gone over, and many of the questions are repeatedly brought to view, with every variety of illustration. Youth, who have learned the Catechism in childhood, are here advanced to the second stage of instruction, in which, at once, those answers are opened and impressed upon the mind, and the scripture is elucidated.

Another feature of this Question Book is the new method of exhibiting the Harmony of the Four Gospels, and the Chronological order of the passages. This is done by a new method of notation, where the *sections* of the History are *noted and numbered* as they occur. The No. of the section shows the *order* of each in the History, and the arrangement into sections calls attention to the subjects and events. The "*Notes*" referred to, are "*Jacobus's Notes on the Gospels.*"

BROOKLYN, N. Y., March, 1849.

# MATTHEW.

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## LESSON I.

### *The Birth of Christ.*

MATT. I. 1—25.

How many histories of the Lord Jesus are there in the New Testament?

What are the writers commonly called?

How far do they all relate the same things?

Who was Matthew, the author of this Gospel? (See Matt. ix. 9.)

Which of the four Evangelists were Apostles?

What is the meaning of the word *Gospel*?

1. What is our Lord here called?

What is the meaning of the name *Jesus*?

Why was He called *Christ*?

How was He the *Son* of David and of Abraham?

Why was it important to trace back His descent to these persons?

2—15. What is this table of names called?

What is the meaning of the word *Genealogy*?

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## CHAPTER I.

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

In whose line of descent is Christ here traced ? (ver. 16.)

Where else is this table found ?

Who is the Redeemer of God's elect ?

*What paragraph is next in order ? (§ 7.)*

18. Who was the mother of Jesus ?

How did Christ the Son of God become man ?

In what other passages of Scripture is Mary the mother of Christ mentioned ?

Is there any Scriptural authority for praying to her, or worshipping her ?

What texts prove that to pay her divine honour, or to pray for her mediation, is idolatry ?

To whom was Mary espoused ?

What is meant by this, and what was the custom at that time ?

19. What was the character of Joseph ?

What is meant by *just* in this connexion ?

20. Who revealed to him the future birth of Christ ?

How was this revealed ?

Was this mode of revelation common ?

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.



Does this warrant us to believe in *dreams* now, or in any new revelations?

What rule hath God given to direct us how we may glorify and enjoy Him?

21. Who announced the name He should bear, and what was it?

What is the meaning of this name and why was it given? *Repeat.*

Did God leave all mankind to perish in the estate of sin and misery?

What offices doth Christ execute as our Redeemer?

Wherein did Christ's humiliation consist?

22. What prophecy was fulfilled by the birth of Christ?

To whom was this prophecy given? (See Isaiah vii. 13.)

How was it meant to be specially fulfilled in Christ?

What are the decrees of God?

23. What other name was given to Christ by a prophet?

What is the meaning of the word *Emmanuel*?

How many persons are there in the Godhead?

Who is the Redeemer of God's elect?

How did Christ the Son of God become man?

24. What spirit did Joseph show?

What do we learn from this, about faith and obedience?

What is the chief end of man?

What is the duty which God requireth of man?

25. What did they call His name?

Was this name given Him by Divine direction, and at what age was He named?

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21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

## LESSON II.

*Place and Circumstances of Christ's Birth.*

MATT. II., 1—23.

*What items of the history are next recorded by Luke, that Matthew has not given? (§§ 8—10. See Luke ii., 1—38.)*

*What is the next paragraph? (§ 11.)*

**1. Where was Jesus born? Repeat 8 verses.**

Why was this place called Bethlehem of *Judea*?

How far was it from Jerusalem, and in what direction?

How had Joseph and Mary come hither, as they lived at Nazareth? (See Luke ii., 1—7.)

Who was King of Judea?

What Herod was this, and who was he?

What prophecy was then fulfilled as to the time for Christ's coming?

Who came to Jerusalem, and why?

What is here meant by *wise men*?

Where did they come from, and what is here meant by "*the East*?"

**2. What did the wise men say?**

How had they heard of this King and whom did they mean by this?

What offices doth Christ execute as our Redeemer?

What had they seen, and from what quarter had they seen it?

How doth Christ execute the office of a King?

What had they come for? and what is here meant by *worship*?

**3. What is said in this verse?**

Why was Herod troubled? Why was Jerusalem troubled with him?

## CHAPTER II.

1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

## 4. What did Herod do?

Who were the *chief priests*? Who were the *scribes*?

Why did he call upon *them*?

## What did he inquire of them?

Why did he wish to know this?

## 5. How did they answer him?

How could they so quickly tell?

## 6. What is the substance of this prophecy? and where is it found?

Who was that *governor* spoken of?

How doth Christ execute the office of a King?

## 7. What did Herod do?

What is here meant by *privily*?

Why would he be so *private* in this matter?

Why did he wish to know at what *time* the star appeared?

## 8. To what place did he send the wise men, and what did he tell them to do?

Why would he have them search *diligently*—and why did he wish to know where the child was?

Who saw and heard these plans of Herod?

What are God's works of Providence? What is God?

9. What did the wise men do? What went before them? *Repeat to ver. 13.*

In what did they rejoice?

What does this miraculous direction show us of God's watch and care?

How doth God execute his decrees?

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. What did the wise men do, when they saw the star ?

Why were they so rejoiced at the star ?

11. When they had come into the house, whom did they see, and what did they do ?

What gifts did they present ?

Did they worship the *mother* of Christ ?

Is the "Virgin Mary" (as she is called) to be *worshipped* ?

What is *frankincense* ? What is *myrrh* ? and are they valuable articles ?

What was the custom among Eastern nations, as to paying honours to the great ?

12. What became of the wise men ?

What is the duty which God requireth of man ?

Why were not the wise men to return to Herod ?

How did they avoid Herod ?

What way did he expect them to return ?

*What is the next paragraph ? (§ 12) and where else is it recorded ?*  
(See Luke ii., 39, 40.)

13. What took place when they had departed ?

*Repeat to ver. 16.*

Who was Joseph ? and what did the angel direct him to do ?

How long were they to stay in Egypt ?

What was the reason of their going to Egypt ?

About how far was Egypt from Bethlehem and in what direction ?

14. What did Joseph do ?

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt :

15. Up to what time did they remain in Egypt?

What kind of death was Herod's?

What prophecy was fulfilled, and where found?

How did that prophecy include both events?

*Ans.* It referred to the departure of the Church from Egypt first, and afterward, of Christ the Head of the Church.

Could any foresight but God's, have so predicted?

What are the decrees of God? What are God's works of Providence?

16. When Herod found that the wise men did not return, how did he regard it? *Repeat to vs. 19.*

How did he feel himself *mocked* by them?

What did he do?

Why did he aim to kill the children *of that age*?

17. What prophecy was then fulfilled?

Who is meant by *Jeremy*?

18. What was this prophecy, and where is it found?

How does it apply both to *Rama* first, and afterward to Bethlehem?

19. What became of Herod? *Repeat to vs. 21.*

What is shown in the wasting of his family?

What doth every sin deserve? (See Prov. x. 7, and xiv. 32.)

What occurred to Joseph then?

20. What did the angel say to him?

Had the Lord promised to send Joseph word?

Why could he feel safe to go *now*?

15 And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But, when Herod was dead, behold, an angel of the Lord appear-eth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.

## 21. What did Joseph do ?

Where was the land of Israel, and what were its divisions ? (See Map.)

22. Who did he hear was reigning in Judea ? and who was this king ? *Repeat.*

How did this affect his course, and why ?

In what part of the land of Israel is Galilee ?

Why was he safer in Galilee than in Judea ?

## 23. Where did he dwell ? In what part of the land is this ?

Why would they choose to go to Nazareth ?

How far from Bethlehem was this ?

What prophecy was thus fulfilled ?

Did any prophecy expressly say this ?

What then is the meaning ? and mention any prophecy that conveys this idea. (Isa. liii. 2, 7, 8.)

How long did our Lord remain at Nazareth ?

What opinion had the Jews of this place ? and how was this term used ?

## LESSON III.

*Preaching of John.*

MATT. III. 1—12.

*What is the next event in Matthew's history, and by whom else recorded ? (Part II., § 14.)*

*Where had Christ gone, before, at 12 years of age ? (§ 13. See Luke ii. 41—52.)*

1. Who announced our Lord's Public Ministry ?  
*Repeat to vs. 15.*

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee :

23 And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

## CHAPTER III

1 IN those days came John the Baptist, preaching in the wilderness of Judea,



What is meant by *those days*? and why was John called *the Baptist*?

Who were his parents? and how long before Christ was he born? (See Luke i. 36.)

How old was our Lord now? and how had He been employed at Nazareth?

Where did John preach, and what district of country was this?

## 2. What did John say?

What is Repentance unto Life? Why should every one repent? How was the coming of the kingdom of heaven a reason why men should repent?

On what only ground does God forgive sin?

What is Justification?

What is meant by *the kingdom of heaven*?

Is that kingdom now set up in the world, and who belong to it?

What doth God require of us that we may escape His wrath and curse due to us for sin?

## 3. What prophet had spoken of *John*?

What prophecy is here referred to?

How long before John, did Isaiah prophesy?

What did Isaiah say of John?

How did this prophecy apply to this event?

How did John *prepare the way of the Lord*?

How did he *make his paths straight*?

How many persons are there in the Godhead?

## 4. Of what was John's clothing made?

How could camel's hair be used for clothing?

Of what was this dress the *sign*, and why was it appropriate to him?

How was this dress fastened?

What did he eat for food?

What were these *locusts*, and how were they prepared in the East for food?

What is *wild honey*?

2 And saying, Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

### 5. Who went out to John? *Repeat to vs. 7.*

Who were meant here by *Jerusalem and all Judea*?

Give some description of *Jerusalem* and of *Jordan*.

### 6. What was done to these people?

What did they signify by *being baptized*?

What did the ceremony mean?

How do we infer the mode of baptism from the truths it was meant to express?

What is baptism? and to whom is it to be administered?

What did the people confess?

What is sin? and what did their confession mean?

### 7. Who came to be baptized? *Repeat to vs. 10.*

Who were the *Pharisees*, and what was their character?

Who were the *Sadducees*, and what doctrine did they hold?

What did John say to them?

What is a *viper*, and what did he mean by calling them a *generation of vipers*?

Why was it strange that *these men* should come?

What is *the wrath to come*, and what doth every sin deserve?

What doth God require of us that we may escape His wrath and curse due to us for sin?

### 8. What did John tell them to do?

What is meant by *fruits meet for repentance*?

Why did he demand these?

What is Repentance unto Life, and how is it proved to be genuine?

### 9. What further did John tell them?

Why did they boast that Abraham was their father?

Can any such boast of *succession* and *descent* save us?

How was such a hope proved to be groundless in this case?

Who are the *true children* of Abraham?

### 10. What else did John say? *Repeat to the close.*

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore



What reference is here to Malachi's prophecy?

What does Luke's narrative add?

Whom did he mean by *the trees*, and what did he mean by the *axe laid at the root*?

What was now to be done?

Who are represented by *the trees* here described?

Into what estate did the Fall bring mankind?

What is the sinfulness of that estate whereinto man fell?

What is done with useless trees?

What doth every sin deserve?

What is the misery of that estate whereinto man fell?

11. What did John baptize with? and how did he speak of one to come after him?

How did he express his own inferiority?

Describe the *shoes* then worn, and the meaning of this expression.

What was *that One* to baptize with?

What reference is here to Malachi's prophecy?

What is the difference between these kinds of baptism?

What resemblance is there in the *mode* of baptism?

12. What was in His hand, and how would He use it?

What was a *fan*? and explain its use in Judea.

What was the *floor*, and what does it here mean?

What was to be done with the grain, and what with the chaff?

What do these terms signify—*garner*, *wheat* and *chaff*?

What is meant by unquenchable fire? (Matt. xiii. 49, 50: 25, 46.)

every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

## LESSON IV.

*Baptism of Christ, and Temptation of Christ.*

MATT. III. 13, to IV. 11.

*What section is the next in order ? (§ 15.)***13. To whom did Jesus come to be baptized ?***Repeat to the close of the chapter.*

In what direction did he come, and where was John ?

What was His age at the time ?

Why did He thus present Himself ?

**14. What did John do and say ?**

What did he mean ?

Were John and Jesus relatives, and how ?

**15. What did Jesus answer ?**

What did He mean by this ?

Did John baptize Him, and where ?

**16. What took place, and what was seen “as He prayed ?”** (*See Luke’s narrative.*)**17. What was heard ?**

Whose voice was this, and how was it an important testimony to Christ ?

How many persons are there in the Godhead ?

How was the Trinity of persons here shown ?

Who is the Redeemer of God’s elect ? What is Justification ?

## CHAP. IV.

*What section here follows in the history of our Lord ? (§ 16.) and where else is this recorded ?***1. Where was Jesus now led up, and by whom ?**

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## CHAPTER IV.

1 THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

How was Christ's temptation part of His work for our Redemption ?

Who is *the Spirit*, and how had He last appeared to Christ ?

For what purpose was He thus *led up* ?

What is it to be tempted, and who does it ?

Who is the Devil, and how does he tempt men ?

What are we to do when he tempts us, and what is promised those who resist ?

2. How long did He fast, and what then occurred ?

What is it *to fast*, and how may this exercise be abused ?

3. Who came to Him, and what did he say ?

Who is here meant by *the tempter*, and why is this name given ?

What was there in this temptation calculated to have effect ?

What wrong would there have been in yielding to it ?

How may we know Satan's temptings in us ?

What claim of Christ did he dispute here ?

4. How did Jesus answer ?

Where is this Scripture found, and whose words are they, and how used ?

What was meant by "*every word*," &c. ?

What are God's works of Providence ?

What do we pray for in the sixth petition ?

5. Where was the next temptation, and what ?

*Repeat to vs. 8.*

What city was this, and why so called ?

What was the *temple* ? What part was the *pinnacle* ?

6. What did the Devil now say, and on what plea ?

Where is this promise written, and for whom ?

How was this meant to tempt Christ ?

What was attempted like this by His crucifiers ? (Ch. xxvii. 42.)

Who are the angels ?

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. What did Jesus reply, and in what sense?

Where is this written?

What is meant by this? and explain the doctrine taught here.

8, 9. What did the Devil then do and say? *Repeat to the close.*

Was Christ promised all these for a possession, and where?  
(Ps. ii.)

What do we pray for in the second petition?

How did Satan claim these as *given* to him?

What did he require of Christ?

10. What did our Lord reply?

Where is this passage found, and how did it apply?

Who was to give these kingdoms to Christ as the reward of  
His work on earth? (Ps. ii.)

Should any person or thing be worshipped but God?

11. What did Satan then do?

How doth Christ execute the office of a King?

## LESSON V.

*Christ's Public Ministry begins.*

MATT. IV. 12—25.

*Mention the intervening events, (§ 17 to § 24.)*

*Where else is this event recorded?*

12. Where did Jesus then go, and why? *Repeat.*

What John was this?

What importance had John's *imprisonment* in regard to Christ's work?

Why was he cast into prison?

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now, when Jesus had heard that John was cast into prison, he departed into Galilee;

Which Herod was this, and what was his kingdom ?

*What sections next occur in the history ?* (§ 25 to § 28.)

13. Where did Jesus go, and why ? *Repeat.* (See John iv. 1—3.)

Where did He first go, and where next ?

In what direction is Capernaum from Nazareth ? (See Map.)

On what sea-coast is Capernaum ? (See Map.)

What parts are meant by Zabulon and Nephthalim ? (See Map.)

14, 15, 16. What prophecy was thus fulfilled, and where is it found ?

What was called *Galilee of the Gentiles* ?

What is meant by the *darkness*, and “region and shadow of death ?”

Into what estate did the Fall bring mankind ?

What was the Light which had sprung up ?

How doth Christ execute the office of a Prophet ?

Do any lands remain in this darkness ?

How can we give them the light ?

Are not some in darkness who have the gospel ?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of Redemption ?

How is the word made effectual to Salvation ?

17. *What is the next event recorded by Matthew, and where does it belong in the order of time ?* (§ 26.)

*Where else is it recorded ?*

What does the phrase “*from that time*” refer to ?

What was now *His age* ? (Luke iii. 23.)

What did He preach ?

What is it to *preach* ? What is Repentance unto Life ?

What gospel motive did Christ use ?

What did He mean by this kingdom *at hand* ?

Who is the Redeemer of God’s elect ?

What is meant by believing the gospel ?

How is this same preaching required now ?

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim ;

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles :

16 The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand.

What is Faith in Jesus Christ ?

What doth God require of us that we may escape His wrath and curse due to us for sin ?

*What is the next section of the history, (§ 29.) and where else is it recorded ?*

18. Where did Jesus walk, and whom did He find there ? *Repeat to vs. 23.*

By what other names is this sea known ?

What was the trade of these men, and what were they now doing ?

Did our Lord *happen* to meet these men, or did He *seek* them ? (See Rom. viii. 30.)

19. What did Jesus say unto them ?

Were they here called as *apostles* or as *disciples* ? and what may we infer ?

How were they to follow Him ?

How did they become *fishers of men* ?

20. What did they do at His call ?

How should we imitate their conduct ?

What is effectual calling ?

What is the duty which God requireth of man ?

21. Whom did He next see ?

Where were they, and what doing ?

Were these men in any way connected with the former ? (See Luke v.)

Compare the passage with ch. viii. 21, and what may we infer ?

22. What did they do at once ?

Was this right ? and how does it agree with the 5th commandment ?

What is the 1st commandment ?

What is the chief end of man ?

*Mention the next items of the history. (§ 30—§ 32.)*

*What paragraph follows here, and where else is it recorded ?*

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and he called them.

22 And they immediately left the ship, and their father, and followed him.



23. Where did Jesus then go, and what did He do? *Repeat to the close.*

Did He heal them as a Physician, or as God?

How doth Christ execute the office of a King?

What is meant by the term *Synagogue*?

How does this compare with the Greek word for *Church*?

What services were held in synagogues, and what were not?

(Luke iv. 16 : Acts xiii. 15, and xv. 21.)

What was their great *use* in that day?

How long had they been in use, and how were they like our churches?

What is meant by the "*Gospel of the kingdom*?"

24. Did Christ soon become known abroad?

Where was Syria?

Whom did they bring to Him?

What is a *lunatic*, and what is the *palsy*?

What is meant by being *possessed with devils*?

What does this show us about Christ's work against Satan's?

What did Christ do for the people?

What is a *miracle*, and why did Christ work miracles?

Why did He so constantly heal diseases?

25. Who followed Him?

Where was Decapolis, and why so called?

Could they not so follow Him without believing?

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23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

## LESSON VI.

*Christ's Sermon on the Mount begun.*

MATT. v. 1—16.

*What did He next do? (See § 33 to § 41.)**What item comes next in Matthew's narrative?*1. Where did Jesus now go? *Repeat 12 verses.*

What multitudes were these? (See § 39, 40, and Matt. xii. 15.)

What is to be remarked of His *sitting* to teach?

Had the 12 apostles been already chosen? (See § 40, and Mark iii. 13—19.)

What is this discourse commonly called, and why?

How doth Christ execute the office of a Prophet?

2. What is here said?

3. What is the first blessing here given, and what is meant by "*Blessed?*"Who are *the poor in spirit*?

Why should all men be humble?

What is the particular blessing here pronounced?

Can it be a blessing to be poor in worldly estate?

4. On whom is the blessing next pronounced?

Who are here meant as *they who mourn*?

Why is it blessed to mourn for sin?

What is Repentance *unto life*?

How are Christians blessed in their earthly sorrows?

5. On whom is the blessing next pronounced?

Who are *the meek*, and who was the meekest man?Who is the model of meekness, "*meek and lowly in heart.*"

What is the blessing here given?

What is meant in the scriptural sense of this?

6. On whom is the blessing next spoken?

What does this blessed character imply?

## CHAPTER V.

1 AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.4 Blessed *are* they that mourn : for they shall be comforted.5 Blessed *are* the meek : for they shall inherit the earth.6 Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.



How does this include faith in Jesus Christ ?

How does a longing for Christ's righteousness produce holiness in us ?

What is Justification ?

What is the blessing here spoken ?

How shall they be *filled* ?

Why is the gospel provision called "the waters ?"

What are the benefits which in this life do either accompany or flow from justification, adoption, and sanctification ?

7. On whom is the blessing here spoken ?

Who are these as a class ?

What parable did Christ speak to enforce this duty ?

What is the blessing upon such ?

From whom will they obtain mercy ?

What motive is necessary in our deeds of benevolence and mercy, if we would be so blessed ? (Ch. xxv. 40.)

8. On whom is the blessing here spoken ?

What is it to be pure in heart ?

Is the heart of any one pure by nature ?

How may the heart be purified ? What is Sanctification ?

Into what estate did the Fall bring mankind ?

May not the heart be much worse than the conduct appears ?

What is the blessing here spoken ?

What is meant by their *seeing God* ?

What benefits do believers receive from Christ at their death ?

9. Who are here *blessed* ?

What is it to be a *peace-maker* ?

Why is this so excellent ?

Must Christians always be such, and whence does the true disposition spring ?

What is the *blessing* here spoken ?

How must such be the children of God ?

Where is religion spoken of, as "first pure, then peaceable ?"

10. Who are here pronounced *blessed* ?

What is it to be persecuted "*for righteousness' sake* ?"

How is this often misunderstood ?

7 Blessed *are* the merciful : for they shall obtain mercy.

8 Blessed *are* the pure in heart : for they shall see God.

9 Blessed *are* the peace-makers : for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

What is the blessing upon such ?

What is meant by this ?

11. What is here added on this subject ?

What is meant by this *reviling*, &c.

If it be for some other sake than Christ's, will such be blessed ?

12. What encouragement is here offered ?

Who were the *prophets*, and who persecuted *them* ?

Mention some instances from the Old Testament.

For *what* conduct was this especially done ?

Did not Christ suffer persecution chiefly for the same reason ?

Is the "*reward*" here mentioned, of *debt* or of *grace* ?

13. What does Jesus call His disciples ? *Repeat to the close.*

To whom was this specially addressed ?

What is the use of *salt*, and why are ministers and Christians like this ?

How is *spoiled salt* here spoken of ?

When are Christians like this ?

14. What does He here call them ?

How is this true of ministers and Christians ?

From whom do they get their light, and how are they to shine ?

How are they like *a city set on an hill* ?

15. What is the proper use of a light ?

What was meant by this comparison ?

16. What is commanded here ?

How is this to be done ?

Why cannot men be Christians and not have it known ?

Why is our religion to be made public ?

11 Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

What is the great good of a pious example?

How does this differ from a *desire to be seen*? (Matt. vi. 1.)

What is the chief end of man?

*What do you learn from these verses (13—16)?*

## LESSON VII.

*Christ came to fulfil the law, &c.*

MATT. v. 17—32.

17. Had Christ come to destroy the Law and the Prophets? *Repeat to vs. 20.*

What did He mean by these, and by destroying them?

What did He come to do?

How did He fulfil the Law, and how, the Prophets?

What offices doth Christ execute as our Redeemer?

18. What did He here say of the Law?

What is meant by a "*jot or tittle*?"

What did He mean by saying "*Till heaven, &c.*?"

In what sense did He fulfil the ceremonial law? (Gal. v. 6.)

What part of the Law must be always in force?

Wherein is the moral law summarily comprehended?

Is *any mere man* able, in this life, perfectly to keep the commandments of God?

19. What did Jesus say of those who should break any part of the Law and teach men so?

Are all transgressions of the Law equally heinous?

What doth every sin deserve?

Who shall be called *great* in the kingdom of heaven?

Is it enough then, either to *practise* or to *teach* these commands?

How can all *teach* them?

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily, I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20. What did Jesus say of their righteousness?

*Repeat.*

What did He mean by this, and what was the true righteousness?

What doth God require of us that we may escape His wrath and curse due to us for sin?

What is Justification?

21. What had been said by *them of old time*, and who were they?

Which of the ten commands is this, and where is it written?

What did they add to it?

What is *the judgment* here spoken of?

22. What was Christ's teaching on this point?

*Repeat.*

How does He here express His authority?

How is *anger* connected with *murder*?

Who is here meant by a *brother*?

What did He next say?

What was the *Council*?

What is the meaning of *Raca*?

To what grades of punishment does He here allude?

How is abusive or injurious language so sinful?

What did He further say?

What does the whole verse mean?

What is the meaning of *fool* in Scripture?

What is required in the Ninth Commandment?

23, 24. What is here taught of duty to God and to our neighbour? *Repeat.*

What is meant by bringing one's gift to the altar?

What is the meaning of "*Be reconciled*?"

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Who was to be reconciled, the *offender*, or the *offended person*?  
In what sense are sinners commanded to *be reconciled to God*?

25. What does He here teach about *law-suits*, or going to law?

What is here meant by an *adversary*?

Why were they to agree quickly?

How are we to act if one has offended us?

How are we to act if we have offended another?

What is the consequence of neglecting such reconciliation?

26. What is here said?

What is the consequence of neglecting to be reconciled to God?

27. Of what other commandment does Christ now speak? *Repeat.*

Which is the Seventh Commandment, and where found?

What is required in the Seventh Commandment?

28. How does He give its meaning?

How do we break commandments, in our thoughts and desires?

29, 30. What then does Christ here teach as a safeguard?

What is the meaning of *offend* here, and how can a *hand* or *eye* offend?

What does He mean to direct, where we have darling things that lead us to sin?

What is meant by *denying one's self*, and *mortifying one's members*?

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:



31. What had been said about *putting away a wife, or divorce*?

By whom, and where was this said? (Deut. xxiv. 1.)

32. What did Christ teach about this?

What makes this so criminal, and marriage so sacred?

Show that Moses' Law made marriage sacred?

How does Christ here condemn all those who grant divorce for any other reason than is here allowed?

What is required in the Seventh Commandment?

### LESSON VIII.

*Sermon on the Mount continued. Forbids Swearing and teaches Love.*

MATT. v. 33—48.

33. What had been said about *oaths*, and where?

*Repeat to vs. 38.*

What is the Third Commandment?

What is it to *forswear* one's self?

How had they interpreted this?

What are *oaths*, and what is it to *perform* them?

What is forbidden in the Third Commandment?

34, 35, 36. What did Jesus say?

What did He mean by "*Swear not at all*?"

What is the sense of an oath?

Why cannot one who denies that there is a God, properly take an oath?

Why may we not swear by these things?

What is generally the character of profane swearers?

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. What does Christ here say about our talk?

What is meant here by *communication*?

How should it be, and why so?

38. What else had they heard said, and where was it found? *Repeat.*

What was meant by it, and how was this abused?

What is the sum of the Ten Commandments?

39. What does Jesus say?

Did His teachings disagree with Moses, or only correct their abuses?

What is meant by *not resisting evil*?

Does this mean that we are not to defend our *lives*?

What spirit would He teach, and what was His own example?

Do men commonly return evil for evil, and did He? (1 Pet. ii. 23.)

40. How else should we show this same disposition? *Repeat.*

What class of injuries is here specified?

Describe the *garments* then worn, and the meaning here?

What practice does this teach?

41. What is the next point? *Repeat.*

What is meant here by *twain* and *compel*?

What is the spirit here enjoined?

42. How far are we to show kindness to our neighbour?

Who hath made us to differ from others?

What should make Christians the most truly liberal of all men?

Are we to give every one what he asks for, or *what* then is meant?

37 But let your communication be. Yea, yea : Nay, nay : for whatsoever *is* more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43. What had been said about treating enemies ?

*Repeat.*

How had they added to the Law ? (See Levit. xix. 18.)

Whom alone did they consider their *neighbours* ?

44. What did Jesus say ?

What is an *enemy* ?

In what sense are we to *love* such ? (Rom. xii. 17—20.)

How must we treat such as *curse us* ?

Why should we *pray* for them ?

How did Christ and Stephen treat their enemies ? (Luke xxiii.

34. Acts vii. 59, 60.)

45. Whom would they imitate and serve by so doing ?

How does the Lord treat men here ?

When will He make the great difference between the righteous and the wicked ? (Ch. xxv.)

46. What question does He now ask them ?

*Repeat.*

Is rendering *good* for *good*, or *good* for *evil* more natural, and how are we to act ?

Who were *publicans* ?

What is the meaning here ?

47. What question is further asked ?

What is meant by *saluting* them ?

What *more* is a follower of Christ expected to do ?

48. What does He here, in conclusion, command them ?

What is here meant by being *perfect* ?

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47 And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.



Whom alone are we to follow *perfectly*?

Is any mere man, since the Fall, able in this life perfectly to keep the commandments of God?

What doth God require of us that we may escape His wrath and curse due to us for sin?

## LESSON IX.

*Teaches about Alms-giving, Prayer, and Fasting.*

MATT. VI. 1—10.

1. What rule did Christ lay down about *alms-giving*? Repeat to vs. 5.

What is meant by *doing alms*?

Should a Christian *conceal* his good works, or what then is the temper here enjoined?

What does He say of those who do good deeds *to be seen*?

What should be our motive, in charities?

Why cannot any good deeds merit heaven?

2. What are we to *avoid* in giving alms?

What is a *hypocrite*? What is meant by *sounding a trumpet* before them?

What is the reward of such?

3. How then should we do in our charities?

What does this phrase mean?

4. Why must we so do it?

When shall such be openly rewarded? (Ch. xxv. 34—40.)

5. In what else are we to avoid hypocrisy?

What is prayer?

## CHAPTER VI.

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That *thine* alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*:

How did the hypocrites love to pray ?

Why did they wish to be seen of men ?

What reward have they ?

6. What directions are here given ?

What is here meant by *thy closet* ?

Why should every one have such a place ?

What is the necessity and advantage of *secret* prayer ?

What promise is here made to such ?

What other kinds of prayer are required also ?

7. What other caution is here given about prayers ?

What are *vain repetitions* ?

Who used these, and who are meant by *heathen* ?

Is it wrong to *repeat* in prayer, or to *repeat our prayers*, or what ?

8. Why should not *we* be like heathen ?

Why is it right and necessary to *pray*, if God knows all beforehand ?

9. What rule hath God given for our direction in prayer ? *Repeat this.*

Why is this commonly called the *Lord's Prayer* ?

Must all our prayers be exactly *in these words* ?

What must we first call God, and why must we thus begin ?

What is Adoption ?

Where is God to be addressed ?

In what sense is He on earth also ?

What doth the preface to the Lord's Prayer teach us ?

What is the first petition ?

for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

What is meant by *hallowed*?

What do we pray for in the first petition?

10. What is the second petition?

What do we pray for in the second petition?

Do men naturally pray for this?

What can we do to extend this kingdom?

What is the third petition?

What do we pray for in the third petition?

What is here meant by *the will* of God?

What spirit is taught us by putting God's will first, and is this natural among men?

How is God's will done in heaven?

What if it were so done on earth?

What rule hath God given to direct us how we may glorify and enjoy Him?

## LESSON X.

*The Lord's Prayer continued.*

MATT. VI. 11—18.

11. What is the fourth petition?

What is here meant by *our daily bread*?

What is implied in this prayer?

What do we pray for in the fourth petition?

How does this show that our prayer and our piety should be *daily*?

12. What is the fifth petition?

What is here meant by *our debts*?

Who are *our debtors*, and what is here meant by forgiving a debt?

In what sense are we *held* to this rule of being forgiven as we forgive?

How are we infinitely indebted to God, and can this debt be paid?

How does God forgive the debts or trespasses of His people?

What is Justification? How doth Christ execute the office of a Priest?

How is it here implied that we need *daily* forgiveness, as we need daily bread?

Who is the highest example of forgiveness?

What must be the consequence if we are unforgiving or unforgiven?

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

## 13. What is the sixth petition?

What is temptation, and what do we pray for in the sixth petition?

Why should Christians thus pray *daily*?

What special temptations are there for the *young*?

How should we treat any associations or amusements which expose us to evil?

## What further are we to pray for?

What is here meant by deliverance from evil?

What is Sanctification?

For whose sake will God deliver His people from evil?

What benefits do believers receive from Christ at their death?

What doth the conclusion to the Lord's Prayer teach us?

How do the introduction and conclusion to the Lord's Prayer, recognize Christ and His office-work?

What is the meaning of *Amen*?

## 14, 15. What reference is here made to the fourth petition, and what is said?

What is meant by *trespasses*, and by *forgiving* them?

What if you do *not* forgive?

How is this to be understood, and can any virtue save us?

## 16. What caution is here given about fasting?

What is it to fast, and what customs were there then?

How did the hypocrites fast, and what is meant by these terms?

## 17. How are we directed to fast?

What is meant by these terms?

## 18. What was the object here set forth?

What spirit is here taught for all our religious duties?

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

LESSON XI.

*The Sermon on the Mount continued.*

MATT. VI. 19—34.

19. What is the next subject of our Lord's discourse? *Repeat to vs. 25.*

What is meant by *treasures*, and by *laying them up on earth*?

Why should we avoid this?

What is *moth*? What is *rust*?

How do they *corrupt* earthly possessions?

What is here shown in regard to all worldly goods, and the folly of setting our hearts upon them?

20. Where should we lay up treasures?

What is meant by this, and how can it be done?

Will they *last* in such a place?

What benefits do believers receive from Christ at their *death*?

What at the *Resurrection*?

21. What *reason* is here given for this, and what does it mean?

What is the benefit of having the *heart*, as well as the treasure in heaven?

How are riches to be employed, and what is the chief end of man?

22. What is the *eye* to the *body*?

How can it best serve the body, and what is meant by a *single eye*?

How can *Christians* be "full of light"?

What is the chief end of man?

23. What if the eye be *evil*, and what is this?

How are men by nature as regards this?

Into what estate did the Fall bring mankind?

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

What is meant by the *light* that is in men, and how is it *darkness*?

How can they be savingly enlightened?

How doth the Spirit apply to us the Redemption purchased by Christ?

Wherein consists the sinfulness of that estate whereinto man fell?

Does a love of riches blind the mind, and how?

24. How doth Christ proceed with the subject?

Can a man serve two masters, and why not?

What is meant by *Mammon*, and serving mammon?

How may we know whom we serve? (Rom. vi. 16.)

What is the chief end of man?

25. What is therefore directed? *Repeat to the close.*

What is here meant by *taking thought*, and what does this caution mean?

Does this forbid us to labor for a living, or to be careful about it?

What question is here asked, and what does it mean?

What are God's works of Providence?

26. What case is here referred to, and how does it apply?

How do we know that the *birds* are *industrious*?

What special care and goodness do they experience from God?

What, then, is the question?

In what sense, especially, are His people *better* than the fowls?

What did He mean to teach by this?

27. What question is here asked, and with what meaning?

How does over-anxiety fail to do any good?

What is the meaning of these terms, *stature* and *cubit*?

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?



28, 29. What is next said of *raiment*?

What case is here referred to?

If they get clothing without work, what does that teach?

What is said of their beauty?

Who was Solomon, and what is his glory here mentioned?  
(2 Chron. ix. 13—28.)

How is the same Lord over all?

30. How does Christ apply this?

What is here meant of *the grass*?

What sort of *ovens* were used in Judea?

How did He call the people, and why?

31, 32. What did He thence direct?

What undue care is here forbidden, and who are so concerned for these things?

Why should *Christians* act differently from the heathen in this respect?

Who were *Gentiles*?

What further reason is here given for calm confidence in God?

How doth Christ exercise the office of a King?

What are God's works of Providence?

33. What should we *first* seek?

What is here meant by *the kingdom of God*?

What is meant here by *His righteousness*?

How are we to seek these, and *when*?

What is the promise to such?

What are the benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you.* O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.



## 34. What is the conclusion here?

How shall the morrow *take thought*?

What is meant by the general rule laid down here? (See Jas. iv. 14.)

What is Faith in Jesus Christ?

## LESSON XII.

*The Sermon on the Mount continued.*

MATT. VII. 1—14.

## 1. What is the next instruction?

What kind of *judging* is here spoken of?

What should always prevent men from so judging others?

Are such generally judged with severity *by their fellow-men*?

## 2. How is this farther set forth?

What is the meaning of this verse?

Wherein consists Christ's exaltation?

## 3, 4. What question is here put on this subject?

How does this show the unreasonableness of severe judgments by imperfect men?

What is a *mote*—a *beam*?

What is the meaning of this?

Why should we first of all correct our own faults?

## 5. What is such a Judge here called?

How is he a hypocrite, and how should he do?

## 6. What cautions are here given, and why?

What is meant by this verse?

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34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

## CHAPTER VII.

1 JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your

7. What direction and encouragement does Christ here add?

What does this verse mean, in these three parts?

What ample assurance is here given if we pray?

What is Prayer?

8. What is here stated, and what does it show?

With what temper should we seek?

For whose sake shall we so certainly receive?

How doth Christ execute the office of a Priest?

If every one that asketh receiveth, then how may we know who *do not pray*?

9, 10. What case is here referred to, and in what sense?

What doth the preface to the Lord's prayer teach us?

11. What is taught in conclusion by this familiar example?

Through whom do we so freely have access to God?

What is Justification? What is Adoption?

12. What rule is here given as a summary to this discourse?

Why is this rule found to be so precious?

Why is it so safe for a universal rule?

What is it commonly called among men?

What does it comprehend, and how?

How does our Lord here connect this with the plan of salvation?

13. What final direction is here given?

pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

What is meant by *the strait gate*?

What is it to *enter* this, and why called *strait*?

What is Faith in Jesus Christ?

What reason is here given for choosing this?

Why is the opposite way called *broad*, and the gate *wide*?

What is the *destruction* at the end?

How are all men on one or the other road?

What doth God require of us that we may escape His wrath and curse due to us for sin?

14. Why do so many go the destructive way?

Whither does the narrow way lead?

Do many find it, and why not?

How is this way so narrow and difficult?

How is it also a way of pleasantness and peace?

Did God leave all mankind to perish in the estate of sin and misery?

### LESSON XIII.

*Sermon on the Mount concluded.*

MATT. VII. 15—29.

15. To what does Christ now proceed, and what is the connexion?

Who are meant by *false prophets*?

How are they here described, and why?

What were they in reality?

What is meant by this character?

Are there not false teachers now? Why should you beware of them?

How are a teacher's or preacher's *doctrines* to be judged?

What rule hath God given to direct us how we may glorify and enjoy Him?

16. By what may you know them?

14 Because, *strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

15 ¶ Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

What is meant by *their fruits*?

What question is here asked on this point, and with what meaning?

17, 18. How is this rule *natural*?

How do men show *their hearts*?

Whom do the *good* trees represent, and the *corrupt* trees?

How only can we bear good fruit?

What is sin?

What is effectual calling?

19. What is done to bad trees?

What do we learn from this?

What doth every sin deserve?

21. What is added here? *Repeat.*

Who are meant by those who say "Lord, Lord?"

Is an open and loud *profession* enough?

Who shall enter the kingdom?

What is the chief end of man?

Why must men be unfit for heaven, who are bent on disobedience?

22. What will many plead at the last day?

What is meant by *that day*?

Why is this no proper ground of acceptance?

Can any claim admittance to heaven for their good deeds?

23. What will Jesus say to them?

What is meant here by *profess*, and *I never knew you*?

Why will He bid them to depart?

What doth God require of us that we may escape His wrath and curse due to us for sin?

Where must all such depart? What doth every sin deserve?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. What, then, is the conclusion of this subject ?  
Why is he who obeys Christ like such a wise builder ?

25. How does such a building prove its good foundation ?

How is a follower of Christ like this ?

What is Faith in Jesus Christ ? What is Justification ?

26. Who is here likened to a foolish builder, and why ?

What do the winds, and rain, and floods represent ?

27. How did such a building show its poor foundation ?

What is like this in the sinner's case ?

On whom alone can men depend for time and for eternity ?

28. What is here narrated of the people ?

What is meant by His *doctrine*, and what effect had it upon them ?

29. What was there astonishing in His teaching ?

How did He show His authority ?

Who were the Scribes, and how did they teach ?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of Redemption ?

What THREE PRINCIPLES are laid down in the Sermon on the Mount ?

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24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as *one* having authority, and not as the scribes.

## LESSON XIV.

*Healing the Leper, and the Centurion's Servant.*

MATT. VIII. 1—8.

1. Who followed Christ down from the Mount ?

2. *What is this section (§ 33), and where does it belong in the order of the history ?**Where did this occur, and by whom else is it narrated ?*

Who came to Christ to be healed ?

What is a *leper* ?

What were the strict regulations about leprosy, and what did they represent in regard to sin ?

What is meant by "*worshipped* ?"

How did he express his faith ?

What doth the conclusion of the Lord's Prayer teach us ?

What is Faith in Jesus Christ ?

3. What did Jesus do ?

What is implied in His doing this by His *touch* ?

4. What direction did He give to the leper ?

Why did He command him to tell no man ?

Why did He require him to observe the Levitical law ? (Levit. xiii. 14.)

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption ?

What public testimony is now required in the Church, as God's ordinance for every converted man ?

*What is the section next in order (§ 42), where did this occur, and by whom else is it related, and where ?*

5. Where did Jesus now go, and who came to Him there ?

Where was Capernaum ?

## CHAPTER VIII.

1 WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,



What was a *Centurion*, and how did this one come to Christ? Did others pray for him also? (Compare Luke vii. 3—6.)

Was he begging for himself, or for another?

What does this show us of our duty to servants?

7. Was Jesus *willing* to save, as well as *able*?

Why can we not doubt of Christ's willingness to hear prayer, and to save whoever comes to Him?

8. What did the Centurion answer, and what opinion did he show of himself?

9. What opinion did he show of Christ?

10. What doth Christ remark in this man's conduct?

Was this man an Israelite, or a Pagan?

What does Christ mean by this remark?

What is Faith in Jesus Christ?

11, 12. What does He here add, and what does this mean?

What is here said about the future conversion of the Gentiles, and the rejection of the Jews?

Who are now called *the children of the Church*?

Why ought baptized children to embrace Christ?

What may they expect if they do not?

What is Baptism? To whom is it to be administered?

13. What did Jesus say to him?

What doth God require of us that we may escape His wrath and curse due to us for sin?

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way: and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.



*What is the next section in Matthew's narrative, and where does it belong in the history (§ 31)? By whom else is it recorded, and where?*

**14, 15. Whom did Christ here cure?**

On what day was it, and whence had He come? (See Mark i. 29.) The Romish Church forbids ministers to marry. How is their doctrine disproved here?

How was this cure miraculous, and what is a miracle?

**16. What did the people there think of Christ after these things?**

17. How was the prophecy here fulfilled?

Who is the Redeemer of God's elect?

Wherein did Christ's humiliation consist?

## LESSON XV.

*The Tempest stilled.*

MATT. VIII. 18—34.

**18. Where was Christ, and whither would He now go?**

*What section of the history is this (§ 56)?*

Why did He so command?

How was Capernaum situated, and what is meant by "*the other side*?" (See Map.)

**19. Who came to Him as He was about to go?**

What was a *scribe*, and what was this one's object, as it would seem?

What is Repentance unto Life?

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

**20. What did Christ reply ?**

What did He mean by this ?

How was He the Son of man, and how the Son of God also ?

How many persons are there in the Godhead ?

How did Christ the Son of God become man ?

What doth God require of us that we may escape His wrath and curse due to us for sin ?

Wherein did Christ's humiliation consist ?

For whom did He endure this ?

**21. What other request was made ? (See Luke ix. 61.)**

Who is this supposed to have been ?

What did he want to *put off* ?

**22. What did Christ reply ?**

What did He mean by this saying, "*Let the dead,*" &c. ?

What is the duty which God requireth of man ?

What is the sum of the Ten Commandments ?

Repeat the First and Fifth Commands ?

What is forbidden in the First Commandment ?

What is required in the Fifth Commandment ?

What is the chief end of man ?

**23. Where was Jesus now going ? (vs. 18.)**

What kind of *ship* was this ?

**24. 25. What occurred on the sea ?**

Where was Jesus at this time, and what did the disciples do, in their danger ?

What is Prayer ? What is the substance of this prayer ?

Why do not all sinners cry for salvation ?

**26. What did Jesus answer ?**

Why should they have been fearless ?

Show that Christ invites all to trust in Him for all things.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me ; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

Why was this "*little faith*" to be rebuked?

How did He show His power?

Is He always thus "able to save to the uttermost?"

27. What effect had this on them all?

What proof was here of His Divinity?

How is Christ greater than Moses in working miracles?

How doth Christ execute the office of a King?

What do we learn from this narrative about Christ's care of His church? (18—23.)

*What is the next item of the history? (§ 57.) (See Harmony.)*

*Where did this take place, and where else is it related?*

28. Where did Christ land on "*the other side*?"

What country was that, and what does Mark call it? (v. 1.)

Who met Him, and what is said of them?

How were tombs built then?

29. What did they cry out when they saw Jesus, and what did they mean?

How do the devils believe in God, and in Christ as God?

How many persons are there in the Godhead?

What did they mean by "*the time*?"

Is there to be a judgment for such, and did they believe in it? (2 Pet. ii. 4.)

Wherein consists Christ's exaltation?

30. What was there in sight?

What is a *herd of swine*, and how many does Mark say there were?

31, 32. What request did the devils make?

How did they own Christ's authority over them?

What became of them?

What became of the men whom they had possessed? (See Luke viii. 35.)

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Was it lawful among the Jews to keep swine, and why not?

33. What became of their keepers? What did they at once do?

34. What effect had this on the city?

Why did they beg Christ to depart?

What did the cured demoniac beg of Him? (See Luke viii. 38, 39.)

Who now say unto Christ "*Depart from us?*"

What do we learn from this narrative?

## LESSON XVI.

*The Paralytic healed.—Matthew's Call and Feast.*

MATT. IX. 1—17.

*What is the next section in Matthew's narrative, and where does it belong in the order? (§ 34.)*

*By whom else is it recorded and where?*

*Where was Christ at this time?*

1. To what place did Jesus *pass over*? (See ch. viii. 5, 18.)

Why was this called "*His own city*?"

2. Who was brought to Him there, and how did they bring him?

What do you find from Mark's narrative showing their great faith and perseverance?

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

## CHAPTER IX.

1 AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

What did Christ see in them ?

What is Faith in Jesus Christ ?

What did He say to the sick man ?

Into what estate did the Fall bring mankind ?

What is the misery of that estate whereinto man fell ?

3. What did the scribes say to this ?

How did they call it *blasphemy* ?

Who alone can forgive sins ?

Did Christ here claim to be God ?

4, 5. What did Jesus perceive in their hearts ?

Who alone can see the heart and read the thoughts of men ?  
(Jer. xvii. 10.)

What did Christ reply to their charge ?

6. Why did Christ work this miracle ?

Have we not full proof of His being able to forgive sin ?

What is Justification ?

7. What was the result ?

What is the effect of forgiveness upon the conscience ?

8. What was the effect on the multitude ?

What is meant by their *glorifying God* ?

What is the chief end of man ?

How did they own His being God and man ?

Who is the Redeemer of God's elect ?

*What is the next item in Matthew's narrative, and where does it belong in the order of events ? (§ 35.)*

*Where did this occur, and by whom is it related ?*

9. Whom did Jesus meet ?

What was the receipt of custom ?

3 And behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ?

5 For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ?

6 But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.

What other name had this man? (See Mark ii. 13.)

Was he here called as an *apostle* or as a *disciple*?

What did this call show of God's *free grace*?

What was the immediate effect upon him?

What is effectual calling?

What section is next in Matthew's narrative, (§ 58.) and how does it stand in the order of events? (See § 35.)

Where did this occur, and where else is it recorded?

### 10, 11. What took place in the house?

Whose house was this, and what was the occasion? (Luke v. 29.)

What offence was given to the Pharisees?

What did this show of their disposition?

### 12. What did Jesus say to them?

What did this show of His character and work?

Show that if Christ did not come to sinners they would never go to Him.

Did God leave all mankind to perish in the estate of sin and misery?

### 13. What did He here add?

Where is this passage found, and what does it here mean?

Why did Christ come into the world?

What must become of the *self-righteous*?

What is Faith in Jesus Christ?

Why cannot sinners continue in their sins, and be saved?

What is Repentance unto Life?

### 14. Who now came to Him, and what did they ask?

What *John* is here meant?

What is fasting, and what was their custom?

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.



15. What did Jesus reply, and what was His meaning?

Who are these here spoken of?

What doctrine would He teach us here about His presence or absence as to our conduct?

16. What figure does He here use in explanation?

17. What is the application of this?

What kind of bottles were then used, and why would old bottles break?

## LESSON XVII.

*The Raising of the Ruler's Daughter, &c.*

MATT. IX. 18—38.

What section is next in order? (§ 59.)

Where did this occur, and who else records it?

18. Who now came to Jesus?

What is here meant by a ruler, and what would he now be called in the Church?

What was this man's name? (See Mark and Luke.)

What were the churches of that time called?

What is meant by his *worshipping*?

Had he any other daughter, and how old was this girl? (Luke viii. 42.)

How does he express his faith in Christ's power?

What is Faith in Jesus Christ?

19. What do you here learn of Christ?

Who went with Him? Is Christ now ready to hear prayer and to save?

What doth the preface to the Lord's Prayer teach us?

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment



## 20. What occurred on the way?

How did her case illustrate that of all sinners? (Luke viii. 43.)  
 Into what estate did the Fall bring mankind?

How long had she been so? What did she now do?

What was the *hem of the garment*, and had it any importance among the Jews? (Numbers xv. 38.)

## 21. What did she mean by so doing?

How was her faith in Christ very strong?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

How are the means made effectual to salvation?

## 22. What did Jesus say to her?

What is *Adoption*? What is *Justification*?

What are the benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification?

What doth God require of us that we may escape His wrath and curse due to us for sin?

How did her faith make her whole? What is Faith in Jesus Christ?

## 23. Where did Jesus then go?

Who were the *minstrels*, and what did their being there show?

## 24. What further evidence is there in Christ's remark and their reply, that the maid was dead?

If sinners be not *dead* in sin, how can Christ give *life*?

## 25. What was now done?

Did He allow none with Him in the room? (See Mark v. 40.)

Is death elsewhere called a *sleep*, and what is *here* meant?

What benefits do believers receive from Christ at the resurrection?

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

26. What effect had this miracle? (See Luke.)

What may be observed from these verses (18—26)?

*What is the next section in order? (§ 60.) Where did this occur, and is it recorded elsewhere?*

27. Who followed Christ?

How was blindness so common in that country?

How does the case of the blind represent that of sinners?

What did they say?

What is meant by "*the son of David*?"

28. How far did they follow Him?

What did He require of them?

What doth God require of us that we may escape His wrath and curse due to us for sin?

How is Christ always ready to show us His *willingness* to save?

What is Faith in Jesus Christ?

29. How did He work the cure, and what did He say?

What does this teach us about the importance of Faith?

30. What did He here command, and why?

What is the duty which God requireth of man?

31. What did they do, and was this right?

Why is it wrong in any case to disobey God's commands?

32. What other case was brought to Him?

What produced the *dumbness*?

33. How was the dumbness cured?

What effect had this miracle upon the multitude?

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Why should the conversion of men around us, lead us to believe in Christ?

34. How did the Pharisees account for this in their spite?

How did He answer this charge on another occasion? (Luke xi. 17.)

*What is the next section in Matthew's narrative, (§ 62.) and where does it belong in the order of events?*

35. What is here said of Christ?

What were their Churches called?

What is meant by His *preaching the gospel of the kingdom*?

What else did He do besides teach and preach?

Are all of Christ's works recorded, or only a few?

What offices doth Christ execute as our Redeemer?

36. What is here said?

How is it said that they "*fainted*," &c.?

37. How did He call this a harvest, and what was His work on earth?

How must ministers be furnished to the Church by God?

38. How can all Christians help in the work of men's salvation?

## LESSON XVIII.

*The Twelve instructed and sent forth.*

MATT. x. 1—42.

*What is the subject of this section? Where did it occur, and who else records it? (§ 62) continued.*

How old was Christ at this time?

How had He proved Himself to be God, and the Messiah?

34 But the Pharisees said, He casteth out devils, through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## 1. What was now done?

What was *so peculiar* in the office and work of these Apostles?  
 Had not the twelve been *chosen* out of the disciples before this?  
 (Mark iii. 13—19.)

What does their number remind us of?

What power did He give them?

Are there any such ministers now in the Church?

Could any but God give such power?

## 2, 3, 4. What are the names of the twelve?

What is the meaning of the word *Apostle*?

## 5. What instructions did Christ now give them?

Who were the *Gentiles*?

Why were they not to go among them now?

Were they afterward commanded to preach to them? (Matt. xxviii. 19.)

Who were the *Samaritans*? (2 Kings xvii. 24—27.)

How were they regarded by the Jews? (John viii. 43. Neh. vi. 1—14.)

Where was their country situated?

Did Christ afterward go among them? (John iv. 6—26.)

Did the Apostles also? (Acts viii. 25.)

## 6. To whom should they go?

Who were meant, and why so called?

How are the *baptized* in the Church like these?

What special privileges have baptized children?

Why should *lost sheep* come into the fold?

What is Baptism, and to whom is it to be administered?

7. What were they to preach? *Repeat.*

How was the kingdom *at hand*?

## CHAPTER X.

1 AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of Alphaeus*, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

What doth the conclusion to the Lord's Prayer teach us?

8. What else should they do?

How could they do these things?

How were they to dispense these blessings, and why so?

9, 10. What about their expenses?

Was their journey now to be long?

What are these things, "*scrip*," "*staves*?"

What reason is added for this direction?

How must ministers get their support?

11. What plan were they to adopt about lodgings?

What is the meaning here of "*worthy*?"

12. What is meant by *saluting* the house?

13. What kind of house was *worthy*?

What was the common salutation of the Jews?

What is meant by the direction "*Let your peace*," &c.? (Luke x. 5.)

14. What were they to do with others?

Why were they so to do?

How would this be a testimony against such?

Was this ever done by the Apostles? (Acts xiii. 51 : xviii. 6.)

15. What should become of such?

Give an account of the destruction of these cities, and where they were situated. (Gen. xviii. 20, 21 : xix. 24, 25.)

Will those who reject the Gospel messengers suffer a worse destruction, and how? (Matt. xi. 23, 24.)

16. What warning and charge is here given them?

How were they to go forth as *sheep amidst wolves*?

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses ;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves : (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.

Did they endure severe persecutions?

What character were they to maintain, and what is the meaning of these terms?

17. What caution is here given? *Repeat.*

Why were they to beware of the men? (*vs.* 16.)

Were they to *dread* them and spare themselves, or what?

What should be done to them by these men?

What is meant by *the councils*?

18. What more should be done to them?

Did such things really occur to them, and where? (See Acts iv. 5—30 : v. 26—28, &c.)

Did they meet this cheerfully, and why?

What should result from such treatment?

## LESSON XIX

*The Apostles commissioned.*

MATT. x. 19—42.

19. What should they do when actually *delivered up*? *Repeat.*

What is meant by their *taking no thought*?

What was promised them in their defence?

What do we pray for in the sixth petition?

20. Why was this gift so important in vindicating their religion before the great?

Why does not this encourage men to teach or preach now *without preparation*?

What is God?

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.



21. What trials should they suffer ?

What is the sinfulness of that estate whereinto man fell ?  
Are children so wicked too, and what is here said of them ?  
What is required in the Fifth Commandment ?

22. Would they receive any favour in the world ?  
How would there be great temptation to give up their work ?  
What is here said on this point for encouragement ?  
What benefits do believers receive from Christ at their death ?

23. What course were they to take under persecution ?

What is meant by this direction ?

What encouragement is here given them ?

What coming is here referred to, and when did it occur ? (Ch. xvii. See Mark ix. 1, 2.)

24, 25. What further motive does He give them to endure ?

Who was Beelzebub ? (2 Kings i. 2, 3. Matt. ix. 34 : xii. 24.)  
Who was "the master of the house ?"

26. Why should they not fear ?

What comfort under afflictions is here suggested ?

What comfort is it in sacrifices for Christ's cause, that the truth will at length prevail ? (Ps. xxxvii. 6.)

27. What does He further direct ?

How did He teach them "*in darkness*."

How were they to speak in *light*, and on the *house-tops* ?

28. Were they to fear death ?

22 And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord : if they have called the master of the house Beelzebub, how much more *shall they call* them of his household ?

26 Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.



Why were they not to fear it, and where does men's power end?  
 Why were they to fear God, and Him only?

What becomes of those who do not fear God?

Why will soul and body be cast into hell? (John v. 28, 29.  
 Dan. xii. 2.)

What doth every sin deserve?

29—31. What are they here referred to?

What are God's works of Providence?

What doth the preface to the Lord's Prayer teach us?

Does God's care extend to our smallest interest, and how is  
 this proved from His care of the fowls?

What makes even a *child's* salvation so important?

32. What further motive to endurance did He  
 here use?

What is here meant by *confess*?

Why is a public profession required yet, even if it cost our lives?

What are the outward and ordinary means whereby Christ  
 communicateth to us the benefits of Redemption?

How will Christ *confess* such firm disciples?

33. How will He treat those who *deny* Him be-  
 fore men?

What is meant by "denying Him before men?"

How may this be done by not professing Him, as well as by dis-  
 honouring the profession?

34, 35. Would Christ's religion produce strife  
 among men?

What was predicted of Him? (Isa. ix. 6: xi. 4.)

What was said of Him at His birth? (Luke ii. 14.)

How then was this strife to result from His coming?

36. How is the natural hatred toward Christ and the Gospel  
 stronger than the natural love for kindred?

29 Are not two sparrows sold for a farthing? and one of them shall not  
 fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I con-  
 fess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny be-  
 fore my Father which is in heaven.

34 Think not that I am come to send peace on earth; I came not to  
 send peace, but a sword.

35 For I am come to set a man at variance against his father, and the  
 daughter against her mother, and the daughter-in-law against her mother-  
 in-law.

36 And a man's foes *shall be* they of his own household.

What does this show us of the heart's natural enmity against God? (See Micah vii. 6.)

37. How is our love for Christ to be stronger than our love for kindred?

What rule is here laid down?

How strong must be our love to God?

What is the sum of the Ten Commandments?

Why cannot any sacrifices merit heaven?

What is required in the Fifth Commandment?

38. What rule is here laid down?

What does Christ refer to, by calling self-denial the *cross*? (Luke xxiii. 26.)

What doth God require of us that we may escape His wrath and curse due to us for sin?

What is the duty which God requireth of man?

40—42. What is the authority given in these closing words?

How is Christ *one* with His Church and people?

What is promised to those who help the cause of Christ for His sake?

What is meant by receiving a Prophet in the name of a Prophet?

What notice will be taken of the smallest kindness done to a disciple for Christ's sake?

When shall the reward be given? (Matt. xxv. 34—40.)

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

## LESSON XX.

*John the Baptist in Prison sends disciples to Jesus.*

MATT. XI. 1—15.

*Where do these next three chapters belong, in the order of events?**Ans.* After Chapter viii.*What is the next item in Matthew's narrative, and where does it belong in the order of events? (§ 44.)**Ans.* These records belong after the Sermon on the Mount. (See §§ 42, 43, and ch. viii.)

OBSERVE.—Verse 1 connects with Chapter xiv., (§ 63.) and verse 2 begins the record of *back events*. (See the Harmony.) The *third circuit in Galilee* is here announced, and the proper continuation is at Chapter xiv. 1, which see.

## 2. Who sent to Christ?

What John was this, and why did he send?

How had he got in prison, and *when*? (Ch. xiv. 3—5.)About how long had he been in prison? (*Ans.* About a year.)What *works* were these which John heard of? (See Ch. viii., and Luke vii.)

Whom did John send?

## 3. What inquiry was made of Christ?

What prophecy is here referred to?

Did John know that Jesus was the Messiah, and why did he send?

Was John predicted by Malachi?

What feeling is here expressed?

## 4. What answer did Jesus give?

For whom was this given?

What proofs did He refer them to, that He was the Messiah?

## CHAPTER XI.

1 AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are

5. How were such *miracles* and *preaching* ample proof?

Were these things predicted of Christ, and where?

What offices doth Christ execute as our Redeemer?

6. What did He add about His claims?

What is meant here by being *offended in Him*?

How are men offended by His humble life?

How by His death, and His doctrine of grace, and His *claims* as the only Saviour?

Why are men naturally ashamed of Christ?

7. What testimony did Christ now give of John?

Did they testify to each other, and why?

When did the people go out into the wilderness to see John?  
(Ch. iii. 5.)

What character does a *reed shaken with the wind* represent, and was John such?

What firmness of character had John shown?

8. What did He further ask?

What character is meant by this? (Isa. iii. 16—26.)

What was John's clothing, and what did it represent?

9. What further did He ask?

What is a *prophet*, and was John considered one?

How was John *more than a prophet*?

10. How does Christ tell who John was?

Where is He so prophesied of?

Whose messenger was John?

What was his work, as here described?

11. How does Christ testify of John?

cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

How was he superior to all other prophets ?

How is he less than the least Christian teacher ?

12. What new state of things had arisen from the time of John's preaching ?

How is this language explained, "*suffereth violence*," &c. ?

How had John then *prepared the way* before Christ ?

13. What is further said about John ?

How did he stand, as to the Old and New Testament preaching ?

What part of the Scriptures is the Law and the Prophets ?

What rule hath God given to direct us how we may glorify and enjoy Him ?

14. How did Christ now tell who John was ?

Where was John prophesied of, under this name ?

How was John *Elias* ? (Luke i. 17.)

What is meant by "*if ye will receive it* ?"

15. What is said in conclusion ?

What is meant by this, and does it apply to us also ?

How is the Word to be read and heard, that it may become effectual to salvation ?

## LESSON XXI.

*The Jewish People complained of.*

MATT. XI. 16—30.

16, 17. How does Christ speak of their inconsistency and opposition ?

What is meant by the "*markets* ?"

What custom is here referred to ?

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; We have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

18. How had John come? How had they received him? *Explain the terms.*

19. How had Christ come?

In what sense had He come *eating and drinking*?

How had they brought this up against Him?

What does He say to this?

What is meant by this remark?

*What is the next paragraph in Matthew's narrative, and where does it belong in the order of the history?* (§ 45.)

20. What did He then begin to do?

What cities were these? What is meant by *upbraid*?

Why did He condemn them?

Are all transgressions of the law equally heinous?

What doth every sin deserve?

21. What cities are noted first, and where were they situated?

How does he compare them with Tyre and Sidon, and what cities were these?

What is meant by their *repenting in sackcloth and ashes*?

What is Repentance unto Life?

22. What is here said of their punishment at last?

What is meant by *more tolerable*?

What may those expect who reject the gospel?

23, 24. Of what city does He speak next?

How had Capernaum been so exalted?

What should be its doom?

How does He compare its wickedness with that of Sodom?

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father,



25. What did Jesus then do and say?

To whom did He refer, as *the wise and prudent*?

What is meant by *these things* being *hid* from such?

To what class of persons here called *babes* is the gospel revealed?

Did God leave all mankind to perish in the estate of sin and misery?

What is effectual calling?

26. To what is this referred?

What are the decrees of God?

27. What relation had Christ to the Father?

How many persons are there in the Godhead?

Through whom alone is the Father revealed to us?

How doth the Spirit apply to us the Redemption purchased by Christ?

Who is the Redeemer of God's elect?

How doth Christ execute the office of a Prophet?

28. What is Christ's invitation here?

Are not all *invited*, and is not *this* one of His decrees?

Why then should none doubt the invitation?

Does the description here show who are *entitled* to come, or does it show how the destitute are invited?

How are we made partakers of the Redemption purchased by Christ?

What are the benefits which in this life do either accompany or flow from Justification, Adoption and Sanctification?

29. What does Christ command here?

What is His *yoke* and *burden*?

What doth the preface to the Ten Commandments teach us?

What is Christ's character?

What kind of *rest* does He promise?

What is the chief end of man?

Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me: for I *am* meek and lowly in heart; and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

30. What encouragement is here given ?  
How is this found to be so ?

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## LESSON XXII.

*Christ's teachings about the Sabbath.*

MATT. XII. 1—14.

*What section here follows in Matthew's narrative, (§ 37.) and where else is it recorded ?*

1. Where did Jesus now go ? *Repeat.*

What time is here referred to ? (*See the Harmony.*)

What is said of the disciples ?

What day of the week was the Jewish Sabbath ?

Which is the Fourth Commandment ?

How, and why was the day changed ?

Which day of the seven hath God appointed to be the weekly Sabbath ?

2. What did the Pharisees say to this ?

Why did they count it unlawful ? (Ex. xx. 10.)

What was permitted on other days ? (Deut. xxiii. 25.)

3, 4. What did Jesus say to them ?

Where is this recorded ? (1 Sam. xxi. 6.)

What was the *shew-bread*, (Levit. xxiv. 5—9.) and who might eat it ?

5. What other case did He name to them ?

What is here meant by "*profane the Sabbath*," and how did they so do ? (Numb. xxviii. 9, 10.)

How is the Sabbath to be sanctified ?

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## CHAPTER XII.

1 AT that time Jesus went on the sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him ;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

5 Or have ye not read in the law how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless ?

## 6. What did He now say?

To whom did He refer, and how? *Explain.*

How was Christ greater than the temple?

What else was mentioned in Mark ii. 27?

## 7. What passage is here quoted? (Hosea vi. 6.)

How should they have understood this?

How would it have directed them on this subject?

## 8. What does He say of Himself?

What did He mean by this?

Who is the Redeemer of God's elect?

What is required in the Fourth Commandment, and what is *forbidden*?

*What section here follows, (§ 33.) and where else is it recorded?*

## 9. Where did Jesus then go?

What was a *synagogue*?

## 10. Whom did He there find?

What is meant by a hand *withered*?

What did they ask Christ, and why? (See Mark and Luke.)

## 11. What did Christ say to them?

How did this explain the subject, or answer their question?

## 12. What was the rule He gave?

Which is the Fourth Commandment?

What is forbidden in the Fourth Commandment?

## 13. What did He say and do to the man? What was the result?

How could the man *stretch forth his hand* if it was *withered*?

What does this teach us about obeying what God commands?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and *it* was restored whole, like as the other.

What is effectual calling?

What is required in the Fourth Commandment?

How is the Sabbath to be sanctified?

14. What did the Pharisees *then* do?

Had they asked their question for information or for mischief?

What is meant by their *holding a council*?

### LESSON XXIII.

*Christ is followed by Multitudes and teaches them.*

MATT. XII. 15—31.

15. What did Christ do? What is said of the people?

Where did He go? (See Mark.)

What did He do to the multitudes?

Where were they from? (See Mark iii. 7, 8.)

What great discourse did He deliver to these multitudes? (See ch. v. 1.)

Ans. *It will be seen by the number of this section, and its place in the Harmony, that these were the multitudes to whom Christ delivered the Sermon on the Mount.*

16. What did He command them?

17. What reason did He give for this command?

18. What is this prophecy? *Repeat.*

How is Christ there called? (See Heb. x. 9.)

What is said of Him?

How was he so called at His Baptism and at His Transfiguration?

What is meant by His *showing judgment unto the Gentiles*?

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

19. What is further said of Him in this verse?

What is meant by this?

20. What does this description mean?

What is meant by *judgment* in these verses?

How would His *not now being known*, fulfil this prophecy?

21. What is further predicted of Him here?

What special force had this prediction, from his now *delivering the Sermon on the Mount*? [See the Harmony, (§ 39—41,) and see Mark iii. 7—12, where it appears that some of the multitudes were from Tyre and Sidon, and so were *Gentiles*?]

22. *What section here follows in Matthew's narrative, (§ 48.) and where else is it recorded?*

Who was brought to Christ? What did He do to him? What effect had this upon the people?

What did they mean by *the Son of David*? (Acts ii. 30.)

What led them to suppose that this might be the Messiah? (Isa. xxxv. 5, 6.)

What offices doth Christ execute as our Redeemer?

24. What did the Pharisees say?

What *interest* had they in explaining this to the people?

Who was Beelzebub? (2 Kings i. 6.)

What did they mean by this charge?

25. What is here said of Christ?

What is implied in His *knowing their thoughts*?

What is God?

What did Christ mean by this reply?

26. What is further said here?

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them. Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

How did this answer their accusation ?

27. What further question did Christ put to them in reply ?

What did this mean, and how did it answer them ?

What is meant by "*they shall be your judges*?"

28. What does He now declare to them as the truth of the case ?

How *did* He cast out devils ?

What then was the inference from this ?

How had the *Kingdom of God come to them*, by this ?

How doth Christ execute the office of a king ?

29. How did Christ further explain His work ?

How did He mean *this to apply* to the subject ?

Instead of His casting out devils *by* Satan, what was He doing to Satan ?

What do we pray for in the second petition ?

30. What is here declared ? *Repeat.*

How did He mean this to apply to the subject ?

How are all those to be regarded who do not love and serve Christ ?

## LESSON XXIV.

*Christ rebukes the Pharisees.*

MATT. XII. 31—50.

31. What is here said about *forgiveness*, and what sin shall not be forgiven ? *Repeat.*

What was *blasphemy*, and how had they blasphemed against the Holy Ghost ? (Mark iii. 30.)

What sad mistakes may be made about this sin—and what is it—and why is it so unpardonable ?

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.

30 He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy *against* the *Holy Ghost* shall not be forgiven unto men.



What is sin? Are all transgressions of the law equally heinous?

32. Why is it said "*neither in the world to come*?"

How does Mark express it? *Ans.* "*Hath never forgiveness.*"

Show that no forgiveness of any sin is to be found in the world to come. (Rev. xxii. 11. Matt. xxv. 46. 2 Thess. i. 9.)

33. What is here said?

How does this apply to the subject?

34. What does Christ here call them?

What connexion has this verse with the last? Explain the meaning.

What is the sinfulness of that estate whereinto man fell?

35. What is here said about *the good man*, and what about the *evil man*?

36, 37. What is here said about the judgment?

What explanation is given, and how shall this be? (James iii. 3—12.)

What may we learn from this subject?

38. *What section here follows, (§ 49.) and where else is it recorded?*

What did they now ask of Christ?

What did they mean by this, and why did they ask it? (Luke xi. 16.)

39. What did He answer them? What did He call them? *Explain the terms.*

What did He say about giving them a sign?

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

What is meant by "*the sign of the prophet Jonas?*"

40. How is it explained in this verse?

What event was He referring to, as about to be a sign to them?

Explain the terms.

Wherein did Christ's humiliation consist?

Wherein consists Christ's exaltation?

41. What is here said about the men of Nineveh?

What is meant by their *rising in judgment*?

What history is here referred to? (See *Jonah*.)

How would the Ninevites condemn those to whom Christ preached?

Give some account of Nineveh.

What doth God require of us that we may escape His wrath and curse due to us for sin?

42. What is here said of the Queen of the South?

Who was she, and where is the history given? (1 Kings x.)

Where was Sheba, and how was it *the uttermost parts of the earth*?

Why would she condemn those who had listened to Christ?

What is the duty which God requireth of man?

Who is meant by the *one greater than Solomon* or *Jonas*?

Who is the Redeemer of God's elect?

43—45. What is here said? *Repeat.*

What is meant by this, and how was it to apply?

To what does this refer in the former verses? (vs. 29.)

What allusion is here to the ancient and popular belief among the Jews?

44. What is meant by *the house*, and finding it *empty, swept and garnished*?

40 For as Jonas was three days and three nights in the whale's belly . so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas: and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last

45. What is meant by this taking seven other spirits, and *the last state worse than the first*?

How is this here applied?

What may we learn from this passage?

46. *What section here follows in Matthew's narrative, (§ 50.) and by whom else is it recorded?*

Who came to speak with Him as He was talking?

What was His mother's name? Who were His *brethren*?

47. What message was brought to Him?

48—50. What answer did He make to it? *Repeat.*

What did He mean by this?

Was this to show a *want* of affection for those of His own family, or a *peculiar* affection for His disciples? (See Luke ii. 51. John xix. 25—27.)

Which is the Fifth Commandment? What is *required* and *forbidden* in this commandment?

## LESSON XXV.

### *The Parable of the Sower.*

MATT. XIII. 1—23.

*What is the next subject in Matthew's narrative, and where does this section belong? (§ 54.) By whom else is it recorded?*

1. Where was Jesus at this time, and where did He now go?

What *sea* was this, and by what names was it known?

*state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

## CHAPTER XIII.

1 THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

## 2. What now occurred ?

How did He get out of the crowd ?

How then could He teach them ?

## 3. In what manner did He speak to them ?

What is a *parable*, and what was its use ?

What is this parable called, and why ?

What is a *sower*, and who was such ?

What was meant by the seed sown ?

What are the outward and ordinary means whereby Christ communicateth the benefits of Redemption ?

## 4. Where did some of the seeds fall, and what became of them ?

What was the *way-side*, and who are meant by such hearers ?

Who are meant by the *fowls*, and how is the word snatched away from such ?

How does Satan often take away from the young the truth which they have heard ?

How is the word to be read and heard that it may become effectual to salvation ?

## 5. What became of other seed ?

What class of hearers is meant by this ? (vss. 20, 21.)

Why did this spring up *sooner* than others ?

## 6. What was the result of it ?

Why did the seed in such places *wither* sooner ?

How do these differ from the former ?

Was the seed at fault for this, or was it the sower's fault, or *what* ?

What class of hearers show that the word has taken no *root* in them ?

How is the word made effectual to salvation ?

## 7. Where did other seed fall, and what became of them ?

What is meant by the *thorns* ? (vs. 22.)

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow ;

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up :

5 Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up, they were scorched ; and because they had no root, they withered away.

7 And some fell among thorns ; and the thorns sprung up, and choked them :

How do such things hinder the truth from reaching the heart?

8. Where did other seed fall, and with what result?

How doth the Spirit apply to us the redemption purchased by Christ?

Are any hearts good by nature?

What is effectual calling? What is sanctification?

9. How did our Lord conclude this discourse, and what is the meaning?

How does this apply to us?

What is the duty which God requireth of man?

10. Who now came to Him, and what did they say?

11. How did Christ explain?

What was granted to the disciples which others had not received?

What is meant here by the *mysteries* of the kingdom of heaven?

What are the decrees of God?

Did God leave all mankind to perish in the estate of sin and misery?

12. What is here added as explaining God's ways?

What is the meaning of this, and how does it apply to us?

How is the word to be read and heard that it may become effectual to salvation?

How has Christ encouraged all to seek Him?

13. How is it further explained?

Show that all of you have enough plain truth for salvation?

What kind of seeing and hearing is meant by these words of our Lord?

Is there any such now? Explain the kind of hearers?

14. What prophecy was there of such, and what did it mean?

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of *Esaias*, which saith, By



Show how there are some now who are hardened while they hear the truth.

How is the word made effectual to salvation?

16. What is said of the disciples?

Did God leave all mankind to perish in the estate of sin and misery?

17. What is said of former times?

Who are here referred to by "*prophets and righteous men*?"

Show that good people, long before Christ came, looked forward to His coming and wished for it.

18. What does this verse mean, and to whom is it addressed?

19. How are the *way-side* hearers here described?

20, 21. How are the *stony ground* hearers here represented?

How would you describe such now? What is meant by *offended*?

22. How are the *thorny ground* hearers here described?

How would you describe such hearers?

How do the *cares of this world* prevent the truth?

What is meant by the *deceitfulness of riches*, and how does this hinder the truth?

hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For, verily, I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the *way-side*.

20 But he that received the seed into *stony places*, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.



23. How are the *good ground* hearers here described ?

How would you describe such ?

How is the word to be read and heard that it may become effectual to salvation ?

How is the word made effectual to salvation ?

## LESSON XXVI.

MATT. XIII. 24—43.

*What is this section in Matthew's narrative, (§ 55.) and by whom else is it recorded ?*

24. What parable is next spoken by our Lord ?

What is meant by the *kingdom of heaven* ?

Why is it like to a field where good seed is sown ?

Who is here represented by the sower ?

How doth Christ execute the office of a *Prophet* ?

What do we pray for, in the *second petition* ?

25. What mischief was done in this field ?

What is represented by the *tares* among the wheat ?

Who is meant by the *enemy* ?

How does the enemy of souls plant evil like this in the Church ?

What do we pray for in the sixth petition ?

26. What was the result ?

How do you understand this ?

27. What was said to this ?

How do the Sacraments become effectual to salvation ?

23 But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

28. What was the reply? What was now proposed?

29. How did he answer them?

What spirit is here reproved?

30. What did he direct to be done?

Why ought the tares to be separated from the wheat at the harvest?

Wherein consists Christ's exaltation?

What does this parable teach about unworthy members of the Church?

What do these two parables about *the field* teach us about ministers and members?

31. What parables here follow, and with what object?

How is the Church further set forth?

What is this parable meant to show?

32. How is the Church, at the beginning, like the *mustard seed*?

Who do we pray for in the *second petition*?

How does the church resemble the mustard-tree in its *growth*?

33. What parable here follows?

How is the progress of the Church to be compared with the leaven in meal?

What do you understand by the whole being leavened?

What doth the conclusion of the Lord's Prayer teach us?

34, 35. Did our Lord employ this kind of teaching with the multitude?

What prophecy was thus fulfilled, and where is it found?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

36. What did Jesus then do ? What did the disciples ask ?

37. Who is meant in the parable of the tares by the sower of *good seed* ?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption ?

38. What is "*the field*" of the visible Church ?

Who are meant by the good seed sown ?

Who are here called "*the children of the kingdom*," and why so called ?

Who are now "*the children of the wicked one* ?"

39, 40. How does the same enemy still sow such tares ?

What do you understand by the harvest ?

What will the angels do in the day of judgment ?

What shall become of all the wicked at the last day ?

What doth every sin deserve ?

41—43. How will the final separation of righteous and wicked take place ?

What is the meaning here of "*things that offend* ?"

What part will the Son of Man take in the judgment ?

Wherein consists Christ's exaltation ?

What is the punishment of the wicked ?

What is meant by *wailing and gnashing of teeth* ?

What will be the lot of the righteous when the wicked are so removed ?

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man ;

38 The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ;

39 The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ;

42 And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

What does this parable teach about different kinds of church members ?

How do the Sacraments become effectual means of salvation ?

What is required to the worthy receiving of the Lord's Supper ?

What is Repentance unto Life ?

What benefits do believers receive from Christ at the resurrection ?

## LESSON XXVII.

*Parables of the Hid Treasure, Pearl Merchant, and Net.*

MATT. XIII. 44—58.

44. What is the comparison in this verse ?

What is meant to be taught here about the kingdom, and what does the kingdom here mean ?

Why is true religion like *treasure* ?

Why is it like treasure *hid* ?

What does this parable teach about the duty of seeking this religion ?

What is the effect upon any one of finding Christ ?

How are we made partakers of the redemption purchased by Christ ?

How doth the Spirit apply to us the redemption purchased by Christ ?

45, 46. What is the comparison in these two verses ?

What is a *Merchant-man*, and what trade is here referred to ?

What do men naturally seek after ?

What does this parable teach about those who find the true religion ?

What is effectual calling ?

Why are men willing to give up all things else, when they find Christ ?

What is Faith in Jesus Christ ? What is the chief end of man ?

44 ¶ Again, The kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, The kingdom of heaven is like unto a merchant-man seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

47, 48. What else is the kingdom like, and what is here meant by the kingdom?

How does this parable differ from the two former?

How does it differ from the parable of *the tares*?

How is the Church on earth like this *net*? (Repeat these two verses.)

What is meant by the net being *full*?

What was then done, and what does this represent here?

What was done with the *good*, and what with the *bad*?

49, 50. How is the last judgment like this? Who shall do this?

What is the meaning of *sever*?

What shall become of all the wicked?

What is meant by *the furnace of fire*?

What doth every sin deserve?

What is meant to be expressed by "*wailing and gnashing of teeth*?"

Wherein consists Christ's exaltation?

What doth God require of us that we may escape His wrath and curse due to us for sin?

51. What did Jesus ask them?

What did He mean by *these things*?

What did they answer?

How doth Christ execute the office of a Prophet?

52. What did He then say to them?

Who was a *Scribe*, and whom did He mean here?

How were the disciples such?

How were they to be like a *householder*?

What is here meant by *his treasure*?

How were they to bring forth *things new and old*?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

53. What did Jesus next do?

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things new and old*.



Where did He go ? (See § 56, &c.)

How many Parables had He spoken here together ?

*What section is next in Matthew's narrative, and where does it belong ? (§ 61.) By whom else is it recorded ?*

54. Into what country did He now come, and why called "*His own country* ?"

Where did He teach the people ?

What were their *synagogues* like, and what was their use ?

What day of the week was this ? (See Mark vi. 2.)

What did the people say to his preaching ?

55. What else did they say ?

Why did they call Him *the carpenter's son* ?

What does Mark call Him ? (Ch. vi. 3.)

56. What more did they say, and what did they mean by this ?

What did all this really prove about Christ being Divine, if He had not His knowledge from men ?

How did Christ the Son of God become man ?

How many persons are there in the Godhead ?

Who is the Redeemer of God's elect ?

How doth Christ execute the office of a Prophet ?

57. How did the people of His own town feel towards Him ? *Repeat.*

What is here meant by "*offended in Him* ?" Why was this ?

What did Jesus say, and how did this explain it ?

Why is a public teacher likely to be so poorly received in his own neighbourhood ?

58. What is here said about Christ's works ?

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue. insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works ?

55 Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon. and Judas ?

56 And his sisters, are they not all with us ? Whence then hath this *man* all these things ?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.



What is here meant by *mighty works*?

Why should this prevent His working miracles?

How does unbelief now stand in the way of our salvation?

What doth God require of us that we may escape His wrath and curse due to us for sin?

What is Faith in Jesus Christ?

What do we learn from these verses about our own case?

## LESSON XXVIII.

*Herod's opinion of Christ, and his treatment of John the Baptist.*

MATT. XIV. 1—14.

*What is this section, (§ 63.) and with what chapter does it properly connect?* (See ch. x., and ch. xi. 1. Mark vi. 14—29, and Luke ix. 7—9.)

1. Who is Herod here called?

What was the office of a *tetrarch*, and what was this Herod's kingdom?

How did Herod hear of Christ's fame?

About how long had Christ been publicly preaching, when John was beheaded?

About how long had John been in prison? (See notes on Ch. xiv., Introduction.)

2. What did Herod say, and to whom?

Why did he think of John, and that this was he?

What does this show about a *guilty conscience*?

How was this against his professed belief about the resurrection?

3. What is here told about Herod?

For whose sake had he done this?

4. How had John offended him?

Why was it unlawful for Herod to marry this Herodias?

Of what crimes was he guilty in this?

Which is the Seventh Commandment?

## CHAPTER XIV.

1 At that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her

5. What kept Herod from killing John at once?

What do we learn from this about good men?

How did Herod himself treat John's preaching?

6, 7. What occurred on Herod's birth-day?

Where was this probably kept?

What do we learn from this as to the danger of *vain amusements*?

Was this customary among princes at the East?

What do you learn from this case about one sin leading to another?

8. How had this girl come to do this?

Show whether children are bound to do wicked things, when parents tell them to. (See Prov. i. 10—16.)

Which is the Fifth Commandment?

What is the sum of the Ten Commandments?

What is meant by obeying parents "*in the Lord*?" (Eph. vi. 1.)

What was she told to ask?

What was a *charger*?

What do you here learn about the wickedness even of *children*?

What is the sinfulness of that estate whereinto man fell?

9. How did Herod feel now?

Why was he *sorry*? Why did he grant such a wicked request?

What is meant by the *oath's sake*? Was it any good reason in such case?

What other reason does he give?

Do the wicked fear their fellow-men more than God?

11. Was John beheaded?

What is the Sixth Commandment?

Into what estate did the Fall bring mankind?

12. What was done with the body?

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Whose disciples were these ?

What did they then do ?

What do we learn from this narrative as to conscience—as to parental example, &c. ?

*What is the next section, (§ 64.) and by whom else is it recorded ?*

13. What did Christ do on hearing of John's death ?

Where was He at this time, and where did He now go ?

Why did He so retire—to what place, and how situated ? (See Luke.)

What did the people do ? Why did they follow, (see John,) and how ?

14. How did Christ feel at seeing the multitude ?

What offices doth Christ execute as our Redeemer ?

How great was the multitude ? (See vs. 21.)

What did He do for them ? (See Mark vi. 34.)

## LESSON XXIX.

*Five thousand are fed.—Jesus walks upon the water.*

MATT. XIV. 15—36.

15. What occurred at evening ? *Repeat.*

What is meant by "*the time is now past* ?"

16. What did Jesus answer ?

What did He mean by this ? (See John vi. 6.)

17. What supply of food had they ?

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart ; and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart ; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

To whom did these belong ? (See John vi. 8, 9.)

**18, 19.** What did He now direct ?

How doth Christ execute the office of a King ?

How doth God execute His decrees ?

What is meant by "*He blessed and brake* ?"

What do we pray for in the *fourth petition* ?

What kind of loaves were these ?

**20, 21.** What is here said ? *Repeat.*

How many were fed, and how much was left ?

Was there more left than they had at first ?

What are God's works of creation ?

What do we learn from this narrative as to Christ's supplying His people's wants, &c. ?

*What is the next section, (§ 65.) and by whom else is it recorded ?*

**22.** What did Jesus then do ?

What is meant by *straightway*, and *constrained*, and *the other side* ?

Where did He send the disciples, and where the multitude ?

**23.** Where did He go, and for what ?

How doth Christ execute the office of a Priest ?

**24.** What occurred to the ship, and where, and why ?

How far had they sailed ? (John vi. 15.)

**25.** What did Jesus do, and when ?

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

How doth God execute His decrees ?

How doth Christ execute the office of a King ?

26. How did the disciples feel, and what did they say to this ?

Why were they troubled, and what did they think it was ?

27. What did Christ say to them ?

What is the meaning of "*Be of good cheer*" ?

Why should they not be afraid ?

28. Who replied to Him, and what did he ask ?

What spirit did he show by this ?

29. What did Christ answer ?

What is the invitation of the gospel to all sinners ?

What did Peter then do ?

What doth the preface to the Lord's Prayer teach us ?

30. What hindered him ?

What was he afraid of, and what did he cry ?

What do we pray for in the sixth petition ?

What is Faith in Jesus Christ ?

31. What did Jesus do and say ?

How doth Christ execute the office of a King ?

Why is unbelief so fatal and wicked ?

32. Did they come into the ship, and what then took place ?

33. What did they that were in the ship do ?

How did they know Him to be the Son of God ?

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genesaret.

Who is the Redeemer of God's elect?

34. Where did they land?

What country was this, and how situated?

35. What did the men of that place do?

What is meant by their having knowledge of Him?

What did this show of their belief in Him?

What is effectual calling?

36. What did they beseech?

What was the *hem of the garment*?

What was the effect of this?

What offices doth Christ execute as our Redeemer?

What is Faith in Jesus Christ?

### LESSON XXX.

*Pharisaic Traditions.*

MATT. xv. 1—20.

*What is the next section in Matthew's narrative, (§ 67.) and by whom else is it recorded?*

1. Who came to Jesus?

Where was He at this time? (Matt. xiv. 34.)

From what place did they come?

2. What did they say?

What is meant by *tradition of the elders*?

How did they accuse them of transgressing these?

(See Mark vii.)

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

### CHAPTER XV.

1 THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.



What rule hath God given to direct us how we may glorify and enjoy Him ?

3. What did Jesus answer ?

What is the duty which God requireth of man ?

4. What did He further say ?

Which is the Fifth Commandment, and where is it found ?  
(See Exodus xx. 12.)

What else is said, and where is this found ?

What is the meaning of these words ?

5, 6. How did they transgress these commands ?

What did they mean by saying, *It is a gift, &c.* ?

How was this against the Fifth Commandment ?

7, 8, 9. What did He call them ?

Who had prophesied of them, and how did it apply ?

What was the prophecy, and where found ? (Isa. xxix. 13.)

What was their great fault ?

Are traditions now regarded as binding by some professed Christians, and what is the wrong ?

10, 11. What did Jesus do and say ?

What did He mean by this, and to what was it a reply ? (See vs. 2.)

What is meant by these terms, *defiling, &c.* ?

What is sin ? Wherein consists the sinfulness of that estate whereinto man fell ?

12. What did the disciples then do and say ?

Why were the Pharisees offended ?

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me ;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips ; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand :

11 Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ?

## 13. What did Christ answer ?

How did He mean this to apply to the Pharisees ?

What do we pray for in the second petition ?

## 14. What did He tell them to do ?

What doth the preface to the Lord's Prayer teach us ?

What did He say they were ?

What doth the conclusion of the Lord's Prayer teach us ?

## 15. What did Peter now say ?

What did He mean, and what parable does He here refer to ?

## 16—18. What does Christ mean to teach them here about the nature of sin ?

What is sin ? What is the sinfulness of that estate wherinto man fell ?

19. What is here said about *the heart* and *its fruits* ?

What are *evil thoughts* and *murders* ?

Which is the Sixth Commandment ?

Which is the Seventh Commandment ?

What are thefts, and which is the Eighth Commandment ?

What is *false witness*, and which is the Ninth Commandment ?

What are *blasphemies*, and which are the first four Commandments ?

How does it appear that all violation of God's law proceeds from the heart ?

What is the sum of the Ten Commandments ?

What other things are mentioned by Mark ?

## 20. Into what estate did the Fall bring mankind ?

Did God leave all mankind to perish in the estate of sin and misery ?

What do we learn from this paragraph—

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

- (1) As to maxims for children?
- (2) As to a religion of *mere forms*?
- (3) As to the nature of sin, and of the human heart?

## LESSON XXXI.

*The Syrophenician's Daughter healed.*

MATT. XV. 21—39.

*What is this section, (§ 68.) and by whom else recorded?*

**21. Where did Jesus then go?**

What is meant by the *coasts* of Tyre and Sidon, and where do these places lie?

**22. Who came to Him? (See Mark vii. 26.)**

How was she a *Greek*—a woman of Canaan, and a *Syrophenician*?

Into what estate did the Fall bring mankind?

What did she cry?

What do we pray for in the fourth and sixth petitions?

**23. How did Jesus treat it?**

What did the disciples do?

**24. What did He answer them?**

What did He mean by this?

Did God leave all mankind to perish in the estate of sin and misery?

**25. What did she now do?**

What is Prayer? What is Faith in Jesus Christ?

**26. What did Jesus answer to this?**

Whom did He mean by *the children*, and whom by *the dogs*, and what by the *children's bread*?

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

What then did His answer mean ?

What are the decrees of God ?

27. What did she say to this ?

What did this mean, and what spirit did she show by this ?

28. What did Jesus answer ?

How was her faith so great ?

How doth Christ execute the office of a King ?

What was the result ?

What is Faith in Jesus Christ ?

How doth the Spirit apply to us the redemption purchased by Christ ?

What doth God require of us that we may escape His wrath and curse due to us for sin ?

What do we learn from this narrative as to the answering of our prayer ? as to the trial of our faith ? as to earnest perseverance in prayer ? as to humility and faith together ?

29. *What is this section, (§ 69.) and by whom else recorded ?*

To what place did Christ go ?

Where is this sea, and how else is it called ?

30. Who came to Him there ? What did He do for them ?

What is the misery of that estate whereinto man fell ?

How doth Christ execute the office of a king ?

31. What effect had His miracles on the multitude ?

How was Christ the God of Israel ?

32. What did Jesus now do and say ?

26 But he answered and said, It is not meet to take the children's bread and to cast *it* to dogs.

27 And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee ; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them :

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,

What is meant by their *fasting*?

What do we pray for in the fourth petition?

33. What did His disciples answer?

Where were they now? (See Mark.)

34. What did Jesus ask, and what did they answer?

35. What did He now command?

36. What did He do with the loaves and fishes?

37, 38. Was there an abundance, and how much was left?

How came there to be *more left* than they had *at first*?

What are God's works of creation?

What are God's works of Providence?

39. What did He do with the multitude?

Where did He go?

Where are the *coasts of Magdala*, and why did He take ship?

## LESSON XXXII.

*The Pharisees and Sadducees require a Sign.*

MATT. XVI. 1—17.

*What is this section, (§ 70.) and by whom else recorded?*

1. Who came to Jesus, and for what purpose?

Who were the Pharisees and Sadducees?

and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

What is here meant by *tempting Him*?

What did they ask of Him?

What did they mean by this?

2, 3. What did He answer in these two verses?

What was this that they could do, and what could they not do?

4. What does He call them?

What did He mean by these terms?

What sign should be given them?

What did He mean by this sign?

Wherein did Christ's humiliation consist?

How are we made partakers of the redemption purchased by Christ?

How doth the Spirit apply to us the redemption purchased by Christ?

*What is the next section, (§ 71.) and by whom else recorded?*

5. What is meant by *the other side*?

Where had they been?

What had the disciples forgotten?

6. What warning did Christ give them?

What is the meaning of *take heed and beware*?

What is meant by *the leaven, &c.*?

How doth Christ execute the office of a Prophet?

7. What did they think and say?

8. What did Jesus say to them in this verse?  
(See Mark viii. 17.)

## CHAPTER XVI.

1 THE Pharisees also and the Sadducees came, and, tempting, desired him that he would show them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning. *It will be foul weather to-day*: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them. Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*



How did they show their *little faith*?

9, 10. To what did He refer them in these verses?

Why should they have thought of those supplies at this time?

11. What did He say to them about His meaning?

12. What *did* He mean by *the leaven, &c.*?

What was *their doctrine* which He warned them against?

How doth Christ execute the office of a Prophet?

What section is next in Matthew's narrative, (§ 73.) and by whom else is it recorded?

13. Where did Jesus come?

What is meant by the *coasts* of this *city*, and where was it?

What did He ask the disciples?

What does He here call Himself?

How did Christ the Son of God become man?

14. What did they say?

Was John the Baptist living, and why did they think it was he?  
(See Ch. xiv. 2.)

Who was *Elias*, and why was Christ thought to be he?

Who was *Jeremias*?

15. What did He further ask them?

16. Which of them replied, and what did he say?

Who is the Redeemer of God's elect?

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand. neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

What is meant by *the Christ*?

What did he mean by "the Son of the *living* God?"

How many persons are there in the Godhead?

What is Faith in Jesus Christ?

**17. What did Jesus say to Peter in this verse?**

What did He mean by *Bar-jona*?

What did He mean by *flesh and blood* as not revealing this?

What was this truth revealed from above?

What is effectual calling?

How doth the Spirit apply to us the Redemption purchased by Christ?

### LESSON XXXIII.

*Christ's conversation with Peter.*

MATT. XVI. 18—28.

**18. What did Jesus further say to Peter?**

What is referred to, by "*this rock*?"

What is the meaning of the word "*Peter*?" (See John i. 42.)

What is Christ called by Peter himself? (1 Pet. ii. 4, 7.)

Who is the true foundation? (1 Cor. iii. 11.)

What is meant by the *gates of hell*?

What is meant by this promise?

What do we pray for in the *second petition*?

What doth the conclusion to the Lord's Prayer teach us?

**19. What else did Jesus say to Peter?**

What is here meant by *the keys* of the kingdom of heaven?

When were the keys given?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

**What else did He say?**

Was this addressed to Peter only? (Ch. xviii. 18.)

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

What is meant by *binding* and *loosing*?

20. What did Jesus now charge his disciples?

Why did He give them this charge?

What do we learn from these verses (1, 2.) about ministers and their office?

(3) About doctrine in the Church?

(4) About Church government?

What is the next section, (§ 74.) and where else is it recorded?

Repeat.

21. What did Jesus now begin to tell them?

About how long was this before His death?

Who were the *elders*, *chief priests* and *scribes*?

Wherein did Christ's humiliation consist?

How doth Christ execute the office of a Priest?

Wherein consists Christ's exaltation?

22. What did Peter then do?

What is it to *rebuke*? (See Luke xvii. 3.)

What did Peter say? *Repeat.*

What did he mean by this?

23. What did Jesus do and say?

Why is he here called *Satan*? How was he an *offence*?

What is meant by "*savourest not*?"

What is Sanctification?

24. What did Jesus then say? What are Christ's followers to do?

What is meant by a man's *denying himself*?

What is meant by *taking up his cross*?

What doth God require of us that we may escape His wrath and curse due to us for sin?

25. What further did He say in this verse? *Repeat to the close.*

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

What is here meant by a man's *saving his life*, and what is said of such?

What is here meant by a man's *losing his life* for Christ's sake, and what is said of such?

Who of the early disciples lost their lives for Christ?

What benefits do believers receive from Christ at their death?

**26. What question did Jesus then ask?**

What is it to *lose* the soul? (2 Thess. i. 9.)

Why could not the whole world satisfy for this loss?

Why cannot a man give any thing *in exchange* for his soul?

How are we made partakers of the redemption purchased by Christ?

What offices doth Christ execute as our Redeemer?

**27. What is here said of Christ's coming to judgment? How shall He come, and what shall He do?**

What is meant by the *glory of His Father*?

Wherein consists Christ's exaltation?

What do we pray for in the *second* petition?

If all are to be judged according to their works, what hope can we have?

What is Justification?

**28. What is further said in this verse?**

What coming of Christ *in His kingdom* is here directly referred to? (Ch. xvii. 1, 2.)

What do we learn from this passage about doctrine and office in the Church?

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

## LESSON XXXIV.

*The Transfiguration.*

MATT. XVII. 1—13.

*What is the next section, (§ 75.) and by whom else is it recorded?*

1. Where was our Lord before this?

**What did He do after six days?**

When did He take these three disciples on other special occasions? (Ch. xxvi. 37.)

What is meant here by *apart*?

2. Where did He bring them? What took place?

*Repeat.*What is meant by *transfigured*?What is said of His *face* and *raiment*?

3. Who appeared unto them?

Who was Moses? Who was Elias?

Why did they appear, rather than others? (See Luke's account.)

How long had Moses been dead?

How did Elijah depart this life, and when?

What does this narrative prove about immortality and the resurrection?

What benefits do believers receive from Christ at their death?

4. What did Peter say to Jesus?

What are *tabernacles*, and what did He mean by this?

5. What then took place?

What is meant by *overshadowed*, and what did this bright cloud mean? (See Exod. xiv. 19, 20.)**What was heard?** *Repeat what was said.*

## CHAPTER XVII.

1 AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

Whose voice was this?

When had this been said before, and what did it mean? (Matt. iii. 17. See 2 Pet. i. 17.)

In what way alone can God accept sinners? Who is the Redeemer of God's elect?

What is Justification?

How many persons are there in the Godhead? How can you hear Christ?

6. What did the disciples do?

How can you be prepared to meet God at the judgment, and to hear His voice there?

What doth God require of us that we may escape His wrath and curse due to us for sin?

7. What did Jesus do and say? *Repeat.*

What are the benefits which in this life do either accompany or flow from justification, adoption and sanctification?

8. Whom did they now see?

9. What did He charge them as they came down?

What is a *vision*, and why should it not yet be told?

Wherein consists Christ's exaltation?

10. What did His disciples now ask Him? *Repeat to the close.*

To what prophecy did they allude?

What difficulty did they have about this?

Who were the *scribes*, and what did they teach about Elias' coming?

11. What did Jesus answer them?

What did He mean by this?

12. What did He say further about this?

Who was this Elias that had come already?

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, That Elias is come already, and they knew him



How had they done to him, as is here said? (Ch. xiv. 10.)

What did He add about His own sufferings? (See Isa. liii.)

Did this prediction prove true? (Luke xxiii. 11.)

Wherein did Christ's humiliation consist? What are the decrees of God?

13. What did they then understand?

Was this then an answer to their question?

How doth Christ execute the office of a Prophet?

How was John the Baptist *Elias*? (Luke i. 17.)

What do we learn from this narrative?

### LESSON XXXV.

*The Demoniac healed.—The Tribute Money provided.*

MATT. XVII. 14—27.

*By whom else is this section (§ 76.) recorded, and where was Christ at this time?*

14. Who came to Christ when He reached the multitude?

15. What did He ask? (See Mark and Luke.)

What is meant by *lunatic* and *sore vexed*?

Into what estate did the Fall bring mankind?

What is the misery of that estate whereinto man fell?

What effect had this upon the son?

16. What had the man done?

Could the disciples cure him?

What *disciples* were here meant? (Ch. x. 8.)

not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed, for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

**17. What did Jesus answer ?**

To whom did He mean this to refer ?

What is meant by these words—*faithless and perverse generation* ?

**18. What did Jesus do ?**

What is meant by *rebuked*, and what was the result of his rebuke ?

How doth Christ execute the office of a King ?

**19. Who came to Jesus ?**

What is meant by their coming *apart*, and why did they so come ?

**20. What did they ask ? What did Jesus answer ?**

Was this what we commonly understand by *faith*, or what special kind is here meant ?

What measure of it is meant by a *grain of mustard seed* ?

What is Faith in Jesus Christ ?

What is meant by removing a *mountain* ?

**21. What is here further said about this ?**

What is meant by *this kind*, and how were prayer and fasting necessary ?

What is Prayer ? What doth the conclusion to the Lord's Prayer teach us ?

*What is the next section, (§ 77.) and by whom else recorded ?*

**22, 23. Where were they now, and what did He say ? Repeat.**

Where is Galilee ? What is meant by *betrayed* ?

What did He say should be done to Him ?

Was all this done as He said ? (Ch. xxvi. 14—50.)

Wherein did Christ's humiliation consist ?

How did they feel at this ?

18 And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

*What is the next section, (§ 78.) and by whom else recorded?*

24. Where did they now come?

Where was Capernaum?

Who came to Peter, and what did they ask?

What is *tribute money*, and what kind was this? (See Exod. xxx. 11—16.)

25. What did Peter answer, and what did Jesus afterward ask him, about this? *Repeat.*

What is meant by *prevented*, in this place?

How did Jesus know what had been said *out of the house* about Him? What is God?

Who is the Redeemer of God's elect?

Do Kings take tribute of *their own children*?

How did this apply to Christ and this temple tax?

26. What did Peter answer, and what was Christ's reply? *Repeat.*

Was the Son of God *free*, of right, from this temple tax? (Heb. iii. 6.)

27. What did Jesus now direct, and why?

Wherein did Christ's humiliation consist?

How was Peter to get the money, and how much?

Did Christ provide for *both*?

What does this miracle prove about Christ's power and knowledge?

How many persons are there in the Godhead?

How doth Christ execute the office of a King?

24 ¶ And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## LESSON XXXVI.

*The Disciples contend who should be the greatest.—Jesus exhorts to Humility, &c.*

MATT. XVIII. 1—20.

*What is the next section, (§ 79.) and by whom recorded?*

1. Who came to Jesus now, and with what question? *Repeat.*

Where was He at this time?

What did their inquiry mean? (See Mark and Luke.)

What mistake did they make about this *Kingdom*?

What do we pray for in the second petition?

2, 3. How did Jesus answer them? *Repeat.* (See also Mark ix. 35.)

What is it to be *converted*?

What is meant by their becoming *as little children*?

Does it mean that little children are *holy*?

Into what estate did the Fall bring mankind?

How did this answer of Christ meet their question?

How does it show their wrong spirit?

What is effectual calling?

What is meant by entering the Kingdom of Heaven?

What doth God require of us that we may escape His wrath and curse due to us for sin?

4. Whom did He declare to be the greatest?

What is it to be humble?

5. What is further said as to the treatment of such?

What kind of person is here meant by *one such little child*?

What is it to receive such in Christ's name?

How do you receive Christ by this means?

## CHAPTER XVIII.

1 AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6. What is here said about *offending* such?

What is here meant by *offend*?

Does this speak of *children*, or of *God's children*?

What is said of the punishment of such as cause Christians to stumble?

7. What is said here of *offences* or occasions of sin?

Why, and how, are they certain to come in this world?

What of him, who by evil teaching, or bad example, or otherwise, leads others into wrong?

What does this teach us about bad company?

What is the sum of the Ten Commandments?

8, 9. How is this subject carried out in these verses?

What is meant by this example of a *hand* offending or a *foot*?

What is meant by *cutting* them off?

What is meant by *entering into life halt and maimed*?

What is taught here about the exceeding evil of sin?

What is sin? What doth every sin deserve?

What is the future punishment of the wicked here called? (See Mark ix. 44—48.)

What is the chief end of man?

10. What warning does Christ here give about our conduct towards His children?

How are such often *despised*?

What reason is here given why we must not despise them?

What is meant by *their angels*, and by their *beholding the face*, &c.?

Why is this a reason for treating Christians with respect?

What is Adoption?

6 But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

# 11. What is here said of Christ's salvation?

Who is the Son of Man? Who are here called "that which was lost?"

Did God leave all mankind to perish in the estate of sin and misery?

What benefits do believers receive from Christ at their death, and at the resurrection?

# 12. What parable is spoken to illustrate this? Repeat it.

Who are described by the *stray sheep*?

Who is meant by the owner or shepherd going after it?

What offices doth Christ execute as our Redeemer?

How doth Christ execute the office of a King?

# 13. What is here said about *finding* the sheep?

Why would he rejoice more over *that one*, than over the others?

What does this show of Christ's love for His Redeeming work?

What offices doth Christ execute as our Redeemer?

Wherein did Christ's humiliation consist?

# 14. How is the parable here explained?

What are the benefits which in this life do either accompany or flow from justification, adoption and sanctification?

# 15. What does our Lord now teach about *brotherly kindness*? Repeat.

Who is here meant by *thy brother*? What by *trespass*?

What is first required, where one Christian is wronged by another?

Why is he to be told *alone*?

What if this plan should succeed? (See 1 Cor. ix. 19.)

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.



16. What if this step should do no good?

Why should others be taken? (See Deut. xix. 15.)

17. What if this did not succeed?

What is here meant by *the Church*, and why should he be brought thus to trial?

If all this did not suffice, what then?

What is meant by this, and how could the offender be to you as a *heathen man* and a *publican*?

18. What is here said about the authority of a Church court? *Repeat.*

To whom are these words addressed?

Do all Church members have this authority?

Show that it was not given to any *one of the apostles* as head.

What is the proper court in a Church for the trial of offences?

What was the plan in the Jewish Synagogue from which the Christian Church was arranged? (See *Notes on the Gospels*, vs. 17.)

What is here meant by *binding* and *loosing*, and what is here taught about the authority of the Church court?

19. What is further said in this verse?

What is the meaning? Why should Church discipline be entered on with prayer to Christ? (See 1 Cor. v. 3, 4.)

20. What is here said in conclusion?

What is the authority and safety of the Church? (See ch. xxviii. 19, 20.)

Does this prove Christ to be God? What is God?

What do we learn from this lesson about true greatness—about the true dignity and value of man as seen in Christ's redeeming work—about the settlement of personal disputes—about the need of Church discipline, and about Christ's Divinity?

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

## LESSON XXXVII.

*The Duty of Forgiveness.—Brotherly Love.*

MATT. XVIII. 21—35.

What had our Lord been speaking of, in vs. 15—20?

**21.** Who came to Christ now, and what was his question?

How was this connected with the subject before them?

What is meant by *forgive*? Who is here meant by *my brother*?**22.** How *many times* did Peter speak of, and how did Christ answer him?Why did He say *seventy times seven*? (See Luke xvii. 3, 4.)What do we pray for in the *fifth* petition?**23.** What does He say the kingdom of heaven is like?

What series of Parables is here commenced? (See Notes on Matt.)

What is here meant by the Kingdom of Heaven? (See Matt. v. 20.)

In what character is Christ here set forth?

How doth Christ execute the office of a *King*?What is here meant by His *taking account*, &c.? (See Luke xvi.)Who are represented by *his servants*?

Wherein consists Christ's exaltation?

**24.** How great was the debt of one?

How large a sum is this? What does this represent?

Into what estate did the Fall bring mankind?

**25.** Could the servant pay? What was to become of Him? (See Levit. xxv. 39—46. 2 Kings iv. 1, &c.)

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

Can sinners satisfy God for their debt to Him?

26. What did the servant do and say? *Repeat.*  
How do men often think they can pay what they owe to God?

27. How did the lord of this servant feel, and what did he do?

What is Justification?

28. What is now said of that servant's conduct afterward?

How near is a *hundred pence* to 10,000 talents?

Do others owe us as much as we owe to God?

What kind of conduct is described by this man's?

29. What did his fellow-servant do?

What is meant by *besought*? Is this the same petition which the man himself had just made? (Vs. 26.)

30. How did he treat this request?

31. What did his fellow-servants do?

32, 33. What did his lord say unto him?

What made his conduct so shameful?

What makes an unforgiving spirit so inexcusable in a Christian?

What do we pray for in the *fifth petition*?

34. What did his lord do with him?

Who were meant here by *the tormentors*, and what does this represent?

What doth every sin deserve?

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

## 35. What does this parable teach?

What duty is it meant to set forth?

How must we forgive?

What do we learn from this, (1) about Christ's *free* forgiveness, and the object of it? (2) about its *fulness* (vs. 32), and our *inability* to pay? (3) about our *condemnation* as sinners (vs. 25)? (4) about the necessity of a forgiving spirit in order to genuine piety? and (5) about the proper effect of Christ's forgiveness upon our hearts and lives? (See Notes on Matt.)

## LESSON XXXVIII.

*Jesus beyond Jordan. Divorce. He blesses little children, &c.*

MATT. XIX. 1—30.

*What sections here follow in Matthew's narrative, (§ 94 and § 104.) and where do they belong in the general history?*

1. From what country did Jesus now go?

To what *coasts*, or region did He go?

What was the country beyond Jordan called?

2. What is here said about His followers and His works?

Where have we an account of His teaching and healing these? (See Luke, chs. x. 13—21: and xiv. xv. xvi. xvii. xviii.)

*What is the next section in Matthew's narrative, (§ 104.) where does it belong in the history, and where else is it recorded?*

3. Who came to Him in that country, and for what purpose?

What is meant by "*tempting Him*," and were they fond of doing this?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## CHAPTER XIX.

1 AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

How did they expect to puzzle Him on the subject of *divorce*?  
(See Notes on vs. 7.)

4. What does He say about the original law of marriage? (vss. 4, 5, 6.)

What do these verses mean, as to the sacredness of this relation?

6. How is divorce here spoken of, and what does this teach against it?

7. What did they reply as to the Mosaic law?

8. What did Christ answer to this?

What is meant by "*from the beginning, &c.*?"

9. What rule does He lay down as the true rule?

Which is the Seventh Commandment?

What is *required* and what is *forbidden* in it?

10. What objection is here started by the disciples?

How does Christ answer this?

What do we learn from these verses, (1) as to the sacredness of the marriage institution from the beginning? (2) as to Moses' laws and Christ's? (3) as to the effect of the Gospel upon the marriage relation?

What is the next section, (§ 105.) and where else is it recorded?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the



13. Who were brought unto Him, and why?

*Repeat 3 vss.*

What does Luke call these? (Ch. xviii. 15.)

What was meant by asking Him to put His hands on them and pray? (Gen. xlviii. 14. Num. xxii. 6.)

What did the disciples do?

What is meant by *rebuked them*, and why did they do so?

14. What did Jesus say to this?

What did He say of the children?

What did He mean by this? (See Mark x. 15, & Luke xviii. 17.)

How does Christ now receive little children who are brought to Him?

What is Baptism? To whom is Baptism to be administered?

How does this encourage the young to go to Christ now?

What promise is there to those who seek Christ *early*?

15. What did Jesus do? (See Mark x. 16.)

What do we learn from these verses? (See *Notes*.)

*What is the next section, (§ 106.) and where else is it recorded?*

16. Who came to Jesus, and what did he ask?

*Repeat.*

What does Luke call this man? Was he young, or old?

What did he mean by "*Good Master*?"

How did he hope to be saved?

17. What did Jesus reply?

What did He mean by this question?

If Christ is not God, ought He to be *worshipped*?

Are there more Gods than one?

How many persons are there in the Godhead?

What did Christ direct?

Wherein is the Moral law summarily comprehended?

kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments.



Is any mere man able in this life perfectly to keep the Commandments of God?

What was this man's mistake about the way of salvation? (vs. 16.)

18. What now did the young man ask, and what did Jesus answer? *Repeat 2 vss.*

Which Commandments are these?

Where do you find the last Commandment in vs. 19? (See Levit. xix. 18.)

What is it to love your neighbour as yourself?

What is the sum of the Ten Commandments?

20. What does the young man answer to this? *Repeat.*

What did he mean by the words *from my youth up*?

Had he obeyed his parents and been an excellent boy?

21. What did Jesus direct him to do? *Repeat 2 vss.*

What is meant by "*if thou wilt be perfect*?"

Could he have *deserved* eternal life by this, or was this a *promise*?

What doth God require of us that we may escape His wrath and curse due to us for sin?

22. What did the young man do about this, and why? Was he rich?

What did this conduct show about his real character?

What is Faith in Jesus Christ?

23. What did Jesus say to this?

How had it just been shown that a rich man could *hardly* enter?

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up : what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful : for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

## 24. What did He further say? (See Mark.)

What did this proverb mean, *It is easier, &c.*?

What are the difficulties in the way of rich men? (See 1 Tim. vi. 9, 10, 17. James v. 1—5.)

## 25. What did the disciples think and say about this?

What is meant by *exceedingly amazed*?

How are we made partakers of the redemption purchased by Christ?

## 26. What did Jesus reply?

Did God leave all mankind to perish in the estate of sin and misery?

How doth the Spirit apply to us the redemption purchased by Christ?

## 27. What did Peter say to this?

What had the apostles *left* in following Christ?

## 28. What did Jesus say to them?

What does this mean to express for their encouragement?

What is meant by "*the regeneration*?"

Wherein consists Christ's exaltation?

What benefits do believers receive from Christ at the resurrection?

## 29. What is further added?

What encouragements have we to deny ourselves for Christ? Can any be losers in His service?

What is meant by *forsaking* houses, &c.? What is meant by an *hundred-fold*?

What are the benefits which in this life do either accompany or flow from Justification, Adoption or Sanctification?

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that* are first shall be last, and the last *shall* be first.

30. What is here said in conclusion, and what is the meaning?

What benefits do believers receive from Christ at their death?

What do we learn from these verses? (See *Notes*.)

## LESSON XXXIX.

### *Parable of the Vineyard.*

MATT. xx. 1—16.

1. What parable is here spoken by our Lord?

What connexion has this with the last verse of the former chapter? (Repeat 7 vss.)

What is a *householder*, as here meant?

What is here meant by the *kingdom*, or *vineyard*?

What general doctrine is intended to be taught, according to vs. 30, ch. xix.?

2. How did he engage with the labourers?

3. What did he afterward do?

What *time of day* was this?

What was the *market-place*?

4. How did he engage with these? Did they agree?

5—7. At what different times did he engage others?

What times of day were these, and how did the Jews reckon their time?

## CHAPTER XX.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8. What did he do at evening? *Repeat.*

What was the business of a *steward*?

What is meant by "*their hire*?"

How was the steward to *begin* paying, and why was this done?

9. How much did "*the last*" receive?

10. What did "*the first*" suppose, and why?

What did they receive?

11. What did they say to their pay?

How was Peter afterwards disappointed thus? (John xxi. 18—22.)

12. What was their complaint?

Had not all received what was agreed upon?

13. What reply did he make?

Why had they no right to find fault about what others received?

14. What does he further say to them? Had he this right?

15. Why had he this right?

What are the decrees of God? What is God?

What is meant by "*Is thine eye evil, &c.*?"

To whom does this parable refer, and what dealings are intended?

How are Christians often much disappointed with their lot?

Why is not God bound to sinners except according to His promises in the gospel?

What should stop all our murmurs at our present reward?

What do we learn from these verses, (1) about a legal temper?

8 So when evening was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their hire*, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

(2) the faithfulness of God ? (3) Christians comparing themselves among themselves ? (4) their inheritance ? (5) the aged and dying ? (6) God's sovereignty ? (See *Notes*.)

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### LESSON XL.

*Jesus again foretels His Death.—Humility taught.*

MATT. XX. 17—34.

*What sections are here given, (§ § 107—109.) and where else recorded ?*

17. Whither did Jesus now go, and whom did He take aside ?

In what region had He been travelling ?

18, 19. What did He say to them in these verses ?

*Repeat.*

Had He before hinted to them of His death ? (Ch. xvii. 22 and xix. 27—30.)

What feast was now approaching ?

Before whom was He to be tried as a court ? How doth Christ execute the office of a Priest ?

What is meant by *betrayed—condemned to death* ?

Who were the Gentiles to whom He should be delivered ?

What is meant by *mock* and *scourge* and *crucify* ? Was all this done as He predicted ? (Ch. xxvii. 27—30.)

Wherein did Christ's humiliation consist ?

20. Who then came to Christ, and with whom ?

*Repeat.*

Who were these two sons, and what were their names ? (Mark.)

How did she come to Him ?

16 So the last shall be first, and the first last : for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem ; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him : and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou ? She saith unto him, Grant

21. What did He say to her, and how did she answer?

What kind of kingdom were they expecting His to be?  
What was meant by their sitting in these places?

22. What did Jesus answer?

What did He mean by His *cup* and *baptism*? (John xviii. 11.)  
What did they reply?

What did they suppose was meant?

23. How did Christ answer them?

Was this fulfilled in their case? (Acts xii. 2. Rev. i. 9.)

Who shall so sit?

What does this mean? What is effectual calling?

What benefits do believers receive from Christ at their death and resurrection?

24. What did the other disciples say to this?

25—27. How did Jesus now explain the principle which should guide them? *Repeat.*

What is meant by *minister*?

What is the true standard of greatness in Christ's kingdom, and how does it differ from temporal kingdoms?

What do we pray for, in the *second petition*?

28. What example does He give? *Repeat.*

If He *came*, where did He come from, and who was He always?  
How many persons are there in the Godhead?

that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.



Who is the Redeemer of God's elect?

What is here meant by *ministered unto*?

Wherein did Christ's humiliation consist?

What is meant by *a ransom*, and how did Christ give His life for this end?

Did God leave all mankind to perish in the estate of sin and misery?

How doth Christ execute the office of a Priest?

What do we learn from these verses? (See *Notes*.)

29. Where were they going, and from what place?

Who followed Him? Where was Jericho?

30. Who were sitting by the road? *Repeat to the close.*

What did they hear, and what did they say?

What did they mean by calling Him *the Son of David*? How did Christ the Son of God become man?

31. What did the multitude do? What effect had this?

32. What did Jesus do and say?

33. What did they reply?

Into what estate did the Fall bring mankind? What is Prayer?

34. What did Jesus then do?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

What was the result, and what did they do?

What do we learn from these verses? (See *Notes*.)

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

## LESSON XLI.

*Christ's Public Entry into Jerusalem.*

MATT. XXI. 1—27.

*What are these sections in Matthew's narrative, (§ § 112—114.)*

1, 2. Where were they now coming, and how far had they come? *Repeat 3 vss.*

Where was Bethpage? How near was Bethany? (See Mark.)

Where was the Mount of Olives? *See Map.* (Notes.)

How long was this before the last Passover?

Whom did Jesus send, and where?

What was the village *over against* them?

What was the errand?

How did Christ know they would be found as He said?

What is God? Who is the Redeemer of God's elect?

3. What is further said here, and what proof does it give of Christ's being God?

How many persons are there in the Godhead?

4, 5. What prophecy was there of this, and where?

*Repeat 3 vss.*

What are the decrees of God?

Who is meant by the Daughter of Zion, and her *King*?

What offices doth Christ execute as our Redeemer?

6. Did they go and do this?

7. What was the result?

## CHAPTER XXI.

1 AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass and the colt, and put on them their clothes, and they set *him* thereon.

What did they further do with the animals, and why? (2 Kings ix. 13.)

8. What did the multitude do? *Repeat.*

What did they mean by these things?

9. What did they do and say?

What did this cry mean, *Hosanna—Son of David. Blessed, &c.—In the highest?*

Where was this passage in the Old Testament? (Ps. cxviii. 25, 26.)

10. What took place when He entered the city?  
*Repeat.*

11. What did the multitude say of Him?

What offices doth Christ execute as our Redeemer?

How doth Christ execute the office of a Prophet?

Where was Nazareth of Galilee?

12. Where did Jesus go? *Repeat 2 vss.*

Where was the temple? Describe it.

Why called the temple of God?

Who prophesied of this, and how?

13. What passage did He quote from the Old Testament?

What had they made His house, and how?

14. Who came to Him in the temple? What did He do for them?

How doth Christ execute the office of a King?

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15. What is said here of the chief priests and scribes?

Why were they so displeased at these things?

What did these praises from *the children* show about the teaching they had had?

What is required in the Fifth Commandment?

16. What did they say to Christ about these children?

In what spirit did they point Him to these?

What did He answer?

Where is this passage found, and what does it mean?

17. Where did He go, and for what purpose?

What family did He commonly visit there?

18, 19. What took place in the morning, on His return? (See Mark xi. 13.)

What did He mean to express by this striking act?

What is meant here by *presently*?

20. What is said of the disciples?

What is it to *marvel*?

Which one of them spoke about it? (See Mark.)

21. What did Jesus reply? *Repeat.*

What is meant by removing a mountain?

What mountain was probably referred to by "*this mountain*?"

What kind of faith was here meant?

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now, in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22. What is added here about believing prayer ?

What is Prayer ? What is Faith in Jesus Christ ?

What do we learn from this section about Christ's *kingly* authority and coming ?

*What section is next in order, (§ 115.) and by whom else recorded ?*

23. Who came to Christ in the Temple, and what did they ask ?

To what acts do they refer ? (vs. 12.)

Into what court of the Temple did He come ? What was He doing ?

24. How did Christ propose to answer ?

25. What question did He ask ?

What is meant here by *the baptism of John*, as being "*from heaven*," or, "*of men*?"

How did they meet this ?

Why did they fear to say that John's ministry was *from heaven* ?

26. Why did they fear to say that it was *of men* ?

27. What did they say then, and what did they mean by this ?

How did He reply, and why was this a proper way to answer them ?

Who is the Redeemer of God's elect ?

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ?

26 But if we shall say, Of men ; we fear the people : for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

## LESSON XLII.

*Parable of the two Sons and the Husbandmen.*

MATT. XXI. 28—46.

28. What series of Parables is here commenced? Where was our Lord?

To whom do the two sons refer?

What was said to the *first*?

What is described by *my vineyard*?

29. What did this son answer?

How did he afterwards *act*?

Whose case was represented by this?

What is Repentance unto Life?

30. What did the father say to the *second* son?

What was the answer? Did he go?

Whose case was described by this?

Who act *now* in this way?

31. What does Christ ask about these?

What is meant by *twain*? What does the question mean?

How did the parable apply to the Pharisees?

Who were the *publicans*?

How does it apply to *baptized children* who become openly profane?

Are all transgressions of the law equally heinous?

32. How does Christ explain this by the facts?

How had the Jews *professed*, above all men?

How had they received John's ministry?

How had the publicans and harlots received it?

What is further said of them?

*What do we learn from this paragraph about profession and practice, &c.*

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.



*What section next follows, (§ 116.) and by whom else is it recorded?*

33. How does Christ continue His discourse?

*Repeat.*

Who is described by the *householder*?

What did he do to his vineyard?

What is meant by these things? (Isaiah v. 2.)

Who are meant by the *husbandmen*, and his *letting it out* to them?

Where did he go, and what does this represent?

34. What is here said about his return?

Why did he come at this time?

Who are represented by his *servants*?

What is the duty which God requireth of man?

Wherein consists Christ's exaltation?

What doth God require of us that we may escape His wrath and curse due to us for sin?

35. How did the husbandmen act?

Mention any of the prophets who were *killed*? (Heb. xi. 37.)

Mention any of the prophets who were *stoned*? (2 Chron. xxiv. 20, 21. Jer. xlv. 4—6, &c.)

36. What did he further do, and with what result?

37. Whom did he last send?

What does Mark say of this son?

What did he say?

Who is meant by the *One only Son*—his well-beloved? (See Mark.)

How should the Son of God be revered? (John v. 23.)

Who is the Redeemer of God's elect?

What do we pray for in the first petition?

33 ¶ Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

Wherein did Christ's humiliation consist?

38. What did the husbandmen say to this?

What is an *heir*, and an *inheritance*?

39. What did they do to him?

How did this represent the conduct of the Jews toward Jesus?  
(Luke xxiii. 33.)

40. What question did Jesus ask the Jews about these husbandmen? *Repeat.*

How were they in the dark about His meaning?

41. What did they answer?

Was this the correct answer?

42. What did Jesus say?

Where is this passage found?

What is meant by the *stone*—the *builders*—and the *corner-stone*?  
(See Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 7.)

43. How does He now apply their answer to their case? (See vs. 41.)

What is here meant by *the kingdom of God*?

How was this actually done? (Acts xxviii. 23. Rom. ix. 25.)

How will all rejecters of Christ be treated?

44. What does He further say?

What is meant by *falling on this stone* and being *broken*—and so on?

On whom shall it fall, and what does this represent? (See Isa. viii. 14. Luke ii. 34.)

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

45. What did they now perceive, and how?  
(*vs. 43.*)

46. What did they seek to do?

What prevented them?

How was He thus proved to be *the Son of God*? (*vs. 38.*)

Wherein did Christ's humiliation consist?

What do we learn from this section about the *Church* and the *baptized*?

### LESSON XLIII.

*Parable of the Marriage of the King's Son?*

MATT. XXII. 1—14.

*What section here follows, (§ 117.) and is it elsewhere recorded?*

1. How did our Lord continue to speak to them?

*Repeat.*

Where was He now? How is this parable connected with the former?

Under what characters did He represent Himself in the former parables, and under what new character here?

How doth Christ execute the office of a King?

2. To what is the kingdom here likened? *Repeat.*

How is the Gospel Church like a marriage for the King's Son? Where else are Christ's relations to the Church represented by *marriage*?

3. Whom did He send forth?

Who are meant by these? (*See Notes.*)

Whom were they to call?

46 But when they sought to lay hands on him they feared the multitude, because they took him for a prophet.

### CHAPTER XXII.

1 AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

How did they *treat* the call?

What is Sin?

4. How did the King treat *them*? Repeat the verse.

What did this next step represent? How is it so done now?

How are all things *ready*, and *prepared* for sinners now?

Did God leave all mankind to perish in the estate of sin and misery?

What is Faith in Jesus Christ?

5. How did they treat *this* message? Repeat the verse.

What is meant by their *making light of it*, and how is this now done?

What did they do?

How is this represented in the Parable of the Sower? (Ch. xiii. vs. 7.)

6. What did the rest do?

Whose conduct does this represent, and mention some cases?

7. What did the King do, when he heard this?

What does this refer to, what *armies* and what *city*?

What doth every sin deserve? Are all transgressions of the Law equally heinous?

8, 9. What did the King then say?

How had they proved their unworthiness? (See Acts xiii. 46.)

What did he bid the servants to do?

What are *highways*, and what is meant by *sending there*?

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways and gathered together

To whom does the Gospel now come, and *who* and *how many* are to be invited?

**10. Did the servants do so? Repeat.**

What is meant by their gathering the *good and bad*?

What is meant by *guests*?

Did God leave all mankind to perish in the estate of sin and misery?

**11. What is said in this verse?**

What custom was there at weddings as to *the dress*?

What did this man's dress show, and whose case does this represent?

How are sinners *new clothed*, and fitted for the feast? (Zech. iii. 3, 4.)

What is Justification? What is Faith in Jesus Christ?

**12. What did the King say to him?**

What is God? Wherein consists Christ's exaltation?

What is said of the man now?

What is *meant* by his being *speechless*? (Rom. iii. 19.)

What are you to learn from this?

**13. What order did the King give to his servants?**

What is represented by this? What is *outer darkness*, and *weeping and gnashing of teeth*?

What doth every sin deserve?

**14. What is further said?**

What is meant by this, and how is it shown in the parable?

How was it true of the Jews? (vs. 3.) How is it true of others? (vs. 11.)

How are we made partakers of the redemption purchased by Christ?

What is *effectual calling*?

all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

## LESSON XLIV.

*Insidious questions of the Pharisees, &c.*

MATT. XXII. 15—46.

*What section of the history is this (§ 118.) and by whom else is it recorded?*

15. What did the Pharisees then do?

*What is meant by their taking counsel, and by their entangling him in His talk?*

16. Whom did they send to Christ?

*Who were the Herodians, and why were these two classes sent?**What did they say to Him?**What character did they give Him, and were they sincere?*

17. What question did they ask?

18. What did Jesus perceive?

*What is God? Who is the Redeemer of God's elect?**What was their plot against Him—tempting Him?**Ans.* The Herodians held that it was *lawful*, and the Pharisees held that it was *unlawful* to give tribute to Cesar, and they intended to make Him *take sides* against one or other of these parties.*What did Jesus say to them?**What character did He give them?*

19. What did He call for?

*What was this tribute-money?**What did they bring Him?*

20. What did they ask Him?

*What is meant by the image and superscription?*15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image, and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render



21. What did they reply? What did He then say? What did this rule mean, and how was it shown by the *penny*? What doth the preface to the Ten Commandments teach us? What is the sum of the Ten Commandments?

22. How did this answer affect them?

*What section here follows, (§ 119.) and where else is it recorded?*

23. Who came to Him the same day?

Who were the *Sadducees*?

What vital doctrine of religion did they deny?

What is the Resurrection?

24—28. How did they attempt to show the absurdity of a future life, from the case of a wife that had had *seven husbands*?

29. What did Jesus answer?

Why did they not believe in the Resurrection?

What *scriptures* are here meant?

How is a belief in the Resurrection connected with a belief in *the power of God*?

What benefits do believers receive from Christ at the Resurrection?

30. How was their objection here answered?

What is meant by their being *as the angels of God*? (Luke xx. 36.)

31, 32. What does He here ask on the subject?

therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now, there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Where was this recorded? How long before that time had Abraham, &c., been dead?

How did this passage then prove a resurrection or a future state?

**33.** How did this answer affect the multitude?

*What section of the history here follows, (§ 120.) and where else is it recorded?*

**34.** Who next attempted to puzzle Christ? *Repeat.*

**35, 36.** What one undertook this?

What was a *lawyer* at that time, and by what other name were such known?

What question did **He** ask?

What is meant by the *law*, and the *great* commandment?

**37. 38.** What did Jesus answer?

**39.** What did **He** further say?

How did this answer the question?

**40.** What is here said?

What is meant by the *law* and the *prophets*?

What is the sum of the Ten Commandments?

What did the scribe answer? (See Mark.)

*What section here follows, (§ 121.) and where else is it recorded?*

**41, 42.** What question did Jesus now ask the Pharisees? *Repeat.*

What did they answer?

**32** I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

**33** And when the multitude heard *this*, they were astonished at his doctrine.

**34** ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

**35** Then one of them *which was* a lawyer, asked *him a question*, tempting him, and saying,

**36** Master, *which is* the great commandment in the law?

**37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

**38** This is the first and great commandment.

**39** And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

**40** On these two commandments hang all the law and the prophets.

**41** ¶ While the Pharisees were gathered together, Jesus asked them,

**42** Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

**43** He saith unto them, How then doth David in spirit call him Lord, saying,

43—45. How did He puzzle them, and show their ignorance of the scripture?

How was Christ David's *Lord*, and how his *Son*?

Who is the Redeemer of God's elect?

How did Christ the Son of God become man?

46. Could they answer Him?

What effect had this upon them?

How does Christ's Divinity appear from all this?

## LESSON XLV.

*Warnings against the Scribes and Pharisees.*

MATT. XXIII. 1—22.

*What section of the history here follows, (§ 122.) and by whom else is it recorded?*

1. To whom did Jesus then speak?

2. How did they *sit in Moses' seat*?

3. What obedience was due them in that station?

Was their *example* to be followed?

4. What did they unjustly do?

What *burdens* are here meant? (Acts xv. 10.)

5—7. What was their character, and conduct?

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man*, from that day forth, ask him any more *questions*.

## CHAPTER XXIII.

1 THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Explain these practices, as here referred to, and what disposition did they all show?

8. What did Jesus here forbid?

What disposition did it mean to discourage?

9. What further did He here forbid them, and why?

What does this mean? What is the first commandment?

10. What else were they not to allow, and what reason is given?

11, 12. What rule is here given them on this subject?

What is the chief end of man?

What doth the preface to the Ten Commandments teach us?

*What section here follows, (§ 123.) and where else is it recorded?*

13. What did Jesus now say to the Scribes and Pharisees?

For what did He condemn them?

How did they do this? (Luke xi. 52.)

14. What crimes were they guilty of? *Explain the terms.*

What is meant by a *pretence*?

What hypocrisy did they show which should increase their condemnation?

15. What other wo is here denounced?

What is meant by their *compassing sea and land*?

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ: and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

What is meant by making *a proselyte*?

What did they do with such?

What is meant by *the child of hell*?

16. What did Jesus here call them? *Explain the terms.*

What did they say about swearing by different things?

What practice is here referred to?

17. How is their folly here shown?

18. What further did they say?

19. How was this distinction shown to be absurd?

20—22. What doctrine is here taught on this subject?

Is it wrong then to swear by *things* or by *persons*, as well as to *swear by God*?

What is profane swearing?

Which is the Third Commandment, and what does it forbid?

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Wo unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

## LESSON XLVI.

*The Scribes and Pharisees further reproved.*

MATT. xxiii. 23—39.

23. How else does He show them to be *hypocrites*?

What is meant by *tithe*? Explain the tithes that were required.  
(See Numb. xviii. 20—24.)

What is meant by mentioning *these* tithes which they paid?

What had they *omitted*?

What is meant by these things?

What was wrong then?

24. What does Christ here call them, and why?

How is their false teaching here described?

What is meant by this language, and what allusion is made?

25. How is their hypocrisy here described?

Explain the terms, and what character is this?

26. What direction does Jesus give?

27, 28. How is their hypocrisy further set forth?

*Explain.*

29—31. What is here charged against them?

*Explain this custom.*

23 Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.



What did they say?

What is meant by their *witnessing unto themselves*?

**32.** What is here said to them?

Explain this. (See ch. xiii., xiv., xv.)

**33.** What are they here called? *Explain the terms.*

What made their destruction so *certain*?

Why must the wicked surely perish?

What doth every sin deserve?

**34.** What is here foretold?

Explain the terms. Did this so come to pass?

Name some instance from the *Acts*.

**35.** What was to be the consequence *to them*?

What is meant by *righteous blood* coming on them?

What is meant by naming these two instances?

Where is the slaying of Zacharias recorded?

**36.** What is here foretold?

Did it come to pass? What event is referred to?

How did it come upon *that generation*? (Ch. xxvii. 25.)

**37.** What does He here say of Jerusalem, or of the Jewish nation?

What prophets had they already killed?

How does Christ express His affection for them as a people?

**38.** What does He here say of their case?

What is meant by their *house*, and how was it left *desolate*?

31 Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily, I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

## 39. What does He here say?

What change did He mean to predict of the Jewish nation?

What do we learn from this section about *false teachers* and *hypocrisy*?

## LESSON XLVII.

*Jesus foretels the Destruction of the Temple.*

MATT. XXIV. 1—30.

*What section is this, (§ 127.) and by whom else recorded?*

1. Where had Jesus been and what did He now do?

Whither was He about to go? (vs. 3.)

Who came to Him, and for what?

Why did they point out the buildings and stones? (Mark.)

2. What did He say to these things? *Repeat.*

What did He mean by this?

Did this come to pass?

3. Where did He then go, and what did the disciples ask of Him?

Where was the Mount of Olives?

4. What did Jesus reply in this verse?

5. What is here foretold about false Christs?

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## CHAPTER XXIV.

1 AND Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6. What should they hear of? What of this?  
Should this be the *end*?

7. What else should come to pass?  
Explain these terms.

8. How were these things to be considered?

9. What should then take place?  
Mention some instances of such persecution.

10. How should such trials affect many?  
What is meant by *offended* here, and *betraying* one another?  
Were these real *Christians*?

11. Who should arise, and what should they do?  
From what history do we learn of these?

12. How should abounding iniquity affect the disciples?

13. What rule is here given?  
What is here meant by *enduring to the end*?  
What are the benefits which in this life do either accompany or flow from justification, adoption and sanctification?

14. What should precede the end?  
What is the meaning here? How was this done before the destruction of Jerusalem? (Rom. xv. 19, 24, 28. Col. i. 6, 23. Gal. i. 17.)  
*What section here follows, (§ 128.) and where else is it recorded?*

6 And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand.)

15, 16. What is here said? Explain the terms, and the meaning here.

Where is this prophecy? (Dan. ix. 26, 27: xi. 31, and xii. 11.)  
What are the decrees of God?

16. What were those in Judea to do?

Why should they flee into the mountains? (1 Sam. xiii. 6: xxii. 1, &c.)

17. What of those on the house-top?

Explain the language from the *style of house building*, and what is meant by this direction?

18. What of one that should be in the *field*?

What is meant by this direction?

How doth God execute His decrees?

20. What should they pray for as to the *time*?

What is Prayer?

Why are these particular times named? (See Exod. xvi. 29, and Nehem. xiii. 19—22.)

21. Why were all these directions given?

In what did the great tribulation consist? (Luke xxi. 24.)

22. What did Jesus further say about the severe times?

Explain the meaning. For whose sake should the days be shortened?

Who are meant by *the elect*? (1 Pet. i. 2. Eph. i. 4.)

Did God leave all mankind to perish in the estate of sin and misery?

23. What should the deceivers say, and how should the disciples act?

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24. Who did He say should arise, and what should they do?

Explain these terms.

Whom should they not be able to deceive, and why not?

What are the benefits which in this life do either accompany or flow from justification, adoption, and sanctification?

25. What did Jesus here say?

What are the decrees of God?

26. What further directions are here given? *Explain the terms.*

27. How should Christ's coming be? *Explain.*

What is *directly* referred to, and what besides?

Wherein consists Christ's exaltation?

28. What is here stated, and in what sense? *Explain the terms.*

## LESSON XLVIII.

*Christ's Predictions continued.*

MATT. XXIV. 29—51.

29. What time is here spoken of, and what should then occur? *Repeat.*

Explain these terms, and what is the general meaning?

30. What is further predicted?

What is meant by the sign of the Son of Man?

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

What prophecy of Daniel is here alluded to? (Dan. vii. 13.)

What should then occur?

What does this language refer to, besides the destruction of Jerusalem? (See vs. 3.)

31. What is further predicted?

Wherein consists Christ's exaltation?

How should the angels come, and what should they do? (See 1 Thess. iv. 16. 1 Cor. xv. 52.)

Who are meant by "*His elect*"?

Did God leave all mankind to perish in the estate of sin and misery?

What is meant by *the four winds*?

32. What parable is here spoken on this subject?

What meaning was it meant to convey?

33. How is it here applied?

What should *all these things* show, and what would be *near*?

34. What is here said about the time of their coming to pass?

What is meant here by *this generation*, and in what sense should all these things occur in that time?

35. What is here said?

What is God? What are the decrees of God?

36. What is further said of the time?

What idea is meant here to be expressed?

37—39. How is the suddenness of the event here expressed?

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near. *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.



What is meant by Christ's coming being like *the days of Noah*?

40, 41. What further is said of its suddenness?

Explain these terms, and the general idea.

42. What is commanded therefore?

*What section here follows, (§ 129.) and is it elsewhere recorded?*

What does our Lord here pass to speak of more distinctly?

43. What is here said in regard to watchfulness?

What idea is here given?

How should Christ's coming be *as a thief*?

44. What were they to do therefore?

What is here meant by *being ready*?

Why should they be so ready?

Why should you be now and always ready for death?

Wherein consists Christ's exaltation?

45—49. How is the conduct of the watchful here set forth, and the opposite?

Who is represented by the faithful and wise servant, and what is said of such?

What is the chief end of man?

What benefits do believers receive from Christ at *their death*, and at the *resurrection*?

Who is meant by the *evil servant*? (vs. 48.)

How does this describe the wicked?

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding at the mill*; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing

How shall the judgment surprise and destroy the wicked?

Explain the terms in vs. 51.

What event is *the same* to each of us, as *the Son of Man's coming*?

What are we to learn from this passage about our preparation for that event?

## LESSON XLIX.

*Parable of the Ten Virgins.*

MATT. XXV. 1—13.

1. To what should the kingdom of heaven *then* be likened? *Repeat.*

What is *here* intended by *the kingdom of heaven*, and what is meant to be here set forth?

Where else is Christ's relation to the Church compared to a marriage? (Ephes. v. 25—32. Rev. xix. 7.)

What is a *bridegroom*, and whom does it here represent? Explain the terms.

What Jewish customs are here alluded to?

2. What is said of these Virgins?

Who are represented by the *wise* and the *foolish*?

3. What is said of the *foolish*?

How is their foolishness described, and how does this represent false professors? (2 Tim. iii. 5.)

4. What did the *wise* do?

47 Verily, I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

## CHAPTER XXV.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

Why was it *wise* in them to take oil with their lamps? What does this represent?

5. What is here said? *Explain the terms.*

6. What took place *at midnight*?

Explain the custom, and the meaning here.

How is this like the call to each of us at death?

How can each of us be *ready* for it, and *when* must we *prepare* so as to be *always* ready?

7. What did those Virgins then do?

What is meant by this? Explain the terms.

8. What did the foolish say to the wise?

Whose case does this represent?

What did they *find* to be their folly?

9. What did the wise answer?

How far can good people help those who are not prepared to die?

What direction did they give?

What does this represent, and to whom must the dying sinner be directed?

Who is the Redeemer of God's elect?

10. What took place before they were ready?

Who went in, and what was then done?

Who only are prepared to die?

May *we* not be *shut out* from Heaven if we put off the preparation?

What doth God require of us that we may escape His wrath and curse due to us for sin?

11. What took place *afterward*?

What is meant by this?

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

How may you be *too late*?

What is *Repentance unto Life*?

12. What did He say to them?

What is meant by this? Whom does Christ *know*? (John x. 14.)

What is Justification? What is Adoption?

13. What did He therefore command?

What is meant by this?

What doth every sin deserve?

Why should all watch for His coming?

How should you live, if death may come at any moment?

What benefits do believers receive from Christ at their death?

## LESSON L.

*Parable of the Talents.*

MATT. XXV. 14--30.

14. To what did He further compare the kingdom of heaven?

Whom does *this man* represent?

Who are meant by *the servants*?

What is meant by *his goods*?

What is the chief end of man?

15. How did he give out his goods, and what did he then do?

What is represented by the different sums given to each?

What is meant by *his several ability*?

What is the duty which God requires of man?

What is the sum of the Ten Commandments?

16. What is here said of one?

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour where-in the Son of man cometh.

14 ¶ For *the kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

What rule hath God given to direct us how we may glorify and enjoy Him?

What is represented by *trading* with the talents?

What doth God require of us that we may escape His wrath and curse due to us for sin?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

17. What is here said of *another*?

18. What is said of the *one talent* man?

What large class does this represent?

What should this man have done with his portion however small?

19. What took place at length?

What great event is represented by this *reckoning*?

Wherein consists Christ's exaltation?

20. What did the *five talent* man bring, and what did he say?

How had he got any thing *at first*?

How had he gained these five talents more? (vs. 16.)

21. What did his lord say to him?

What is meant by his being *faithful*?

What is meant by *the joy of his lord*?

How does this describe the reward of *Christians* at the judgment?

What benefits do believers receive from Christ at their death, and at the resurrection?

22. What is said here of the *two talent* man?

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17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

23. Why was his reward in the same language with the former ?

24. What did the *one talent* man say ?

Explain the terms, and the general meaning.

25. What was his feeling and conduct ?

What excuse was this for not using what he had ?

Can you mention any other excuses of men which try to throw the blame upon God ?

What doth every sin deserve ?

26. What did his lord say to him ? *Explain the terms.*

27. What ought he to have done ? *Explain the terms.*

How was his conduct shown to be inconsistent with his excuse ?

What is here taught about the *wickedness* of neglecting duty ?

What doth God require of us that we may escape His wrath and curse due to us for sin ?

What doth the preface to the Ten Commandments teach us ?

28. What did his lord order to be done ?

What is meant by this, as to the doom of the careless ?

What doth every sin deserve ?

29. What rule is here laid down ?

Explain the meaning of this rule.

How is the word to be read and heard that it may become effectual to salvation ?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption ?

How is the word made effectual to salvation ?

How do the sacraments become effectual means of salvation ?

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed :

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed :

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath.



30. What was to be done with this man ?

What does this represent at the last judgment ?

What are we to learn from this parable ?

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## LESSON LI.

### *Scenes of the Judgment Day.*

MATT. XXV. 31—46.

*What section is this in the narrative, (§ 130.) and is it elsewhere recorded ?*

31. What time is here spoken of, and how is it described in this verse ?

Who is the Redeemer of God's elect ? How many persons are there in the Godhead ?

Who shall come with Christ to the judgment

What is the judgment seat here called ? (See Dan. vii. 9, 10.)

32. Who shall be gathered before Him ?

For what purpose shall they be assembled then ?

What is meant here by *all nations* ?

What shall then be done ?

Who are meant by the *sheep* and the *goats* ?

Why will all the bad be separated from all the good, and how long ?

What is God ? What is Sin ?

33. Where shall He put *the sheep* ?

What is meant by putting them on *the right hand* ?

What is Adoption ?

Did God leave all mankind to perish in the estate of sin and misery ?

What benefits do believers receive from Christ at their death ?

Where shall He put the *goats* ?

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30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

What is meant by putting them on the *left hand*?

34. What shall the King say to the *right hand* ones?

Explain the terms, *blessed of my Father—inherit, &c.*

Who is meant by *the King*?

Wherein consists Christ's exaltation?

How doth Christ execute the office of a King?

What benefits do believers receive from Christ at the resurrection?

35, 36. What reason is given for this treatment?

Explain the terms.

How could all *Christians* have done these things to Christ, and what is meant about Christ and His people being *one*?

37—39. How shall the righteous answer? *Repeat.*

Who are meant by the *righteous*? (vs. 34.)

What is meant by their *question*?

40. What shall the King answer them?

Who are meant by "*the least of these my brethren*?"

How is this the same as doing it to Christ?

How can our kind treatment of the poor and distressed be for *Christ's sake*?

How are we to regard our duty to *Christians* who are in want?

Show whether kindness to the poor will save us, — whether *Christians* will be saved by their works. (Rom. iii. 20.)

What is Justification?

41. What shall He say to the *left hand* ones?

Explain the terms, *Depart—cursed—everlasting fire, &c.*

From whom must the wicked *depart*?

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

*Whither* must they depart?

How is *everlasting punishment* (vs. 46.) here described? Explain the terms, *prepared*, &c.

What doth every sin deserve?

42, 43. What reasons are here given?

How have all wicked persons so treated Christ?

What does this teach us in regard to the sin of neglect, and of neglecting duty?

What is the sum of the Ten Commandments?

44. How shall the wicked answer Him?

What does this show about the *surprise* of sinners at the judgment?

45. How will He answer them?

What is meant by *one of the least of these*?

Why will the actions of the wicked be brought up at the judgment?

Why will *their neglects* so condemn them?

What doth God require of us that we may escape His wrath and curse due to us for sin?

46. Where shall the wicked go?

How is this called in vs. 41, and can it have any end?

What doth every sin deserve?

Where shall the righteous go?

What is meant by *life eternal*, and how is it called in vs. 34?

How, then, is eternal life provided for sinners?

How are we made partakers of the redemption purchased by Christ? How doth the Spirit apply to us the redemption purchased by Christ?

What lessons are taught us in this paragraph?

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

## LESSON LII.

*The Rulers conspire.—The Supper at Bethany.*

MATT. XXVI. 1—20.

*What section here follows, (§ 131.) and where else is it recorded?***1, 2.** What did Christ now say to His disciples?*Explain the terms, feast of the passover—betrayed—crucified.***3.** Who assembled then, and where?*What was this assembly commonly called?***4.** What was their object?*Explain the terms, consulted—subtilty.***5.** What did they say was in the way?*Why were they afraid of an uproar then?***6, 7.** What took place with Christ in Bethany?*In whose house was He? (See John xii. 1—3.)**Who came unto Him then?**Who was this woman? (John xii. 3.)**What did she do?**What is an alabaster box, and spikenard?**How did she pour it? (See John xii. 3.)**How did persons sit at the table then?**What did this act of hers show?***8.** What did the disciples think and say?*Explain the terms, indignation—waste.**Which one of them spoke out? (See John xii. 4, 5, 6.)**What is the sum of the Ten Commandments?*

## CHAPTER XXVI.

**1** AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,**2** Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.**3** Then assembled together the chief priests, and the scribes, and the elders of the people unto the palace of the high priest, who was called Caiaphas,**4** And consulted that they might take Jesus by subtilty, and kill him.**5** But they said, Not on the feast-day, lest there be an uproar among the people.**6** ¶ Now when Jesus was in Bethany, in the house of Simon the leper,**7** There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat at meat.**8** But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

## 9. What was further said?

Was this said in sincerity or in hypocrisy?

What kind of people are afraid of doing *too much* for Christ?

What is the chief end of man?

## 10. What did Jesus say?

How would their conduct be likely to *trouble the woman*?

How did Christ regard her work?

## 11. What did He further say?

What did He mean by this as to the *poor* and as to *Himself*?

## 12. How did He regard this anointing, and how did He hint of His departure from them?

13. What further did Christ say about this woman's act? *Recite the verse.*

What is meant by this? Has it so come to pass?

Is this narrative of her recorded by all the Evangelists?

## 14. Who then went out?

How was he led to do this? (Luke xxii. 3. John xii. 6.)

Where were the chief priests? (See vss. 3 and 4.)

## 15. What did he say to them?

*Whom* would he deliver to them, and how?

What did he want for this?

What did they agree to give him?

What was this the common price of? (Exod. xxi. 32.)

## 16. What did Judas thenceforth do?

Explain the terms, *sought opportunity*—*betray*.

What kind of character was Judas? (John xii. 6.)

Are all transgressions of the law equally heinous?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

What are we to learn from this narrative about *human depravity, &c.*?

*What section is this, (§ 132.) and where else is it recorded?*

17. What time is here mentioned, and who came to Jesus then? *Repeat.*

Why was the Passover called *the feast of unleavened bread*?

What is the preface to the Ten Commandments?

How long did the feast continue? (Ex. xii. 15.)

What did they ask Him?

What *preparation* was necessary for the Passover?

18. What did Jesus answer?

What did He mean by *the city*, and *such a man*? (See Luke.)

How did He know that they would meet the man? What is God?

How was *His time* at hand?

What are the decrees of God?

What were they to say?

19. What did they do?

What doth the preface to the Ten Commandments teach us?

20. *What section here follows, (§ 133.) and where else is it recorded?*

When the even was come what did Jesus do?

At what time was the Passover usually eaten? (Ex. xii. 8.)

What is meant by *His sitting down with the twelve*?

### LESSON LIII.

*The Passover.—The Lord's Supper.*

MATT. XXVI. 21—35.

21. *What section here follows, (§ 134.) and where else is it recorded?*

What took place at the supper? *Repeat.*

17. ¶ Now, the first *day* of the *feast of unleavened bread*, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.



How could Christ know this, when all was done in secret?

(John xviii. 4.) What is God?

Who is the Redeemer of God's elect?

Why did He not conceal Himself?

Wherein did Christ's humiliation consist?

## 22. How did this affect the disciples?

Why were they so sorrowful?

What did they say unto Him?

What temper did this show?

Did *Judas* say this *at last* (vs. 25. John xiii. 25), and how came he to?

## 23. What did Jesus answer?

How did they eat at that time, and what is meant by this?

## 24. What further did He say?

What is meant by His *going as it is written* of Him?

What are the decrees of God?

How doth God execute His decrees?

Where was this written of Him? (Isa. liii. 4—9. Psalm xxiii: xli. 9.)

What did He say of the man who should betray Him?

What did He mean by this? (See Acts ii. 23.)

How did this show that Judas would suffer *eternally*?

How does it appear that our Lord *intended* to die, and was willing to die?

Why was He so willing to die that He did not avoid Judas?

How doth Christ execute the office of a *Priest*?

## 25. What did Judas then say?

Why did he ask this when he had already bargained to betray Him?

What did He answer?

What is meant by *Thou hast said*?

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. *What sections here follow, (§ 136 and § 137.) and where else are they recorded?*

**What did Jesus do as they were eating? Repeat 4 vss. (See Luke xxii. 15.)**

What were they eating at the time?

What kind of loaves were used at the Passover?

What is meant by His *blessing* it?

**What did He do and say?**

How was *the bread His body*, as He was there bodily, speaking and breaking the bread?

What is a *Sacrament*?

Which are the Sacraments of the New Testament?

What is the Lord's Supper?

**27. What did Jesus then do with the *cup*?**

What cup was this, and how had it just been used at the Passover?

What is meant by "Drink ye *all* of it?"

What is required to the worthy receiving of the Lord's Supper?

**28. What did He here say of the *cup*?**

How was the wine *His blood*?

What is meant by "*My blood of the New Testament*?"

**For whom was His blood shed, and why?**

How doth Christ execute the office of a Priest?

How do the Sacraments become effectual means of salvation?

**29. What did Jesus further say?**

What is meant by this?

What benefits do believers receive from Christ at their death and at the resurrection?

What do we learn from this narrative?

30. *What section here follows, (§ 141½.) and where else is it recorded?*

**How did they conclude the supper, and where did they then go? Repeat 4 vss.**

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

31. Of what did Jesus forewarn His disciples ?

What is meant by their being *offended* ?

Where was this prediction written ?

What are the decrees of God ?

32. What did He promise for the time after His resurrection ?

33. What did Peter reply to this ?

What kind of feeling did this show at the time ?

34. What did Jesus answer ?

What is meant by "*Before the cock crow* ?"

What perfection of Christ's nature did this prediction show ?

What is God ? How doth God execute His decrees ?

35. What did Peter reply to this ? Who else said the same ?

What was meant by *denying* Him ?

Did he deny Him, as Christ had foretold ? (vs. 74.)

What do we learn from this narrative ?

## LESSON LIV.

### *The Agony in Gethsemane.*

MATT. XXVI. 36—56.

*What section here follows, (§ 142.) and by whom else is it recorded ?*

36. Where did Jesus then come with them? *Repeat.*

Where was this place, and what was it ?

What did He say to them ?

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane. and saith unto the disciples, Sit ye here, while I go and pray yonder.

Did He often visit that place? (John xviii. 2.)

**37. Whom did He now take with Him?**

What were the names of these two sons of Zebedee?

**How was He now affected?**

What made Him *sorrowful and very heavy*? (Isa. liii. 4.)

Wherein did Christ's humiliation consist?

How doth Christ execute the office of a Priest?

**38. What did He say to Peter, James and John?**

*Explain.*

**What did He ask of them?**

What was this *watching with Him*?

How did He express it, as stated by Luke? (See vs. 41.)

**39. What did He then do?**

What did His *falling on His face* show?

**What did He say?**

Explain the terms, "*if it be possible, &c.*"

**What did He say more?**

What do we pray for in the *third petition*?

**40. How did He find the disciples? What did He say?**

**41. What did He charge them to do? *Explain.***

What do we pray for in the *sixth petition*?

What temptation, or trial, were they in danger of?

**What did He further say?**

What did He mean by this? What is Prayer?

**42. What did Jesus then do and say? *Repeat.***

What did He mean by this?

What doth the preface to the Lord's Prayer teach us?

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. How did He again find the disciples ?

How was this to be accounted for ?

Where did they sleep so before ? (Luke ix. 32.)

44. What did He then do ?

What *words* are here referred to ?

What may we learn from this praying of Christ as to praying *alone* and *earnestly*, yet with submission to God's will ?

45. What did He then do and say ?

What great relief had He experienced, and what did He here mean ?

What *hour* was at hand ?

What does He say of His betrayal ?

What may we learn from this narrative ?

47. *What section here follows, (§ 143.) and by whom else is it recorded ?*

Who came at that moment ? *Repeat.*

What had they, and from whom did they come ?

48. How were the multitudes to know *which one* was Jesus ?

What further does John state in his narrative ?

49. What did Judas do and say ? *Repeat.*

What is the meaning of *Hail* ? What was intended by the kiss ?

50. What did Jesus say to Him ? (See John xviii. 4—9.)

What offices doth Christ execute as our Redeemer ?

43 And he came and found them asleep again : for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going : behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now, he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him.

How did He show His willingness to suffer?

What did the multitude then do?

51. What did one of the disciples do?

Which one was this? (See John.) What was the servant's name? What did Jesus do to the ear? (See Luke xxii. 51.)

52. What did Jesus say to Peter?

What did He mean by this?

53. What did Jesus further say?

What did He mean by this?

How many was a *legion*? Why did He speak of *twelve*?

54. What reason did He here give against such deliverance?

Mention some prophecies that were fulfilled in His death. (Isa. liii. Zech. xiii. 6, 7.)

55. What did He then say to the multitudes?

What did He mean by this?

Why should they have *so armed* themselves in order to take Him?

Why had they not taken Him elsewhere?

56. Why was all this done?

What are the decrees of God?

What did the disciples then do?

Had this been predicted by Christ? (vs. 31.)

Why did they forsake Him and flee?

What do we learn from this narrative?

51 And behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.



## LESSON LV.

*Jesus before Caiaphas and the Sanhedrim.*

MATT. XXVI. 57—68.

*What sections here follow, (§ § 144, 145.) and where else are they recorded?*57. To whom did they take Jesus? *Repeat.*

Who was he, and who were with him?

What was this body of men called?

What does John say about His being led to *Annas first*? Explain. (John xviii. 13.)58. What is said of *Peter*?

What did this show in him?

How did he get admittance? (See John xviii. 15.)

59. What did the council *seek* against Jesus?What is meant by seeking *false witness*?

What did they wish to have done with Jesus?

60. Did they find any such false witness? (See Mark xiv. 56.)

What is said about many *offering* to be such?

What is the Ninth Commandment?

How many witnesses were required by the law? (Deut. xvii. 6.)

Who came at length?

61. What did these say?

Did these agree with each other? (Mark xiv. 59.)

Had Christ said this, or what like it?

How would this have been enough, if He had said it?

62. What did the High Priest then do and say?

57 ¶ And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is *it* which these witness against thee?

What did he mean by this?

**63. What did Jesus do?**

What is meant by this?

**What did the High Priest say?**

What is meant by *I adjure thee, &c.*? (See Deut. xvii. 6.)

What did he mean by *the Christ*?

**64. What did Jesus answer? Repeat.**

What did He mean by *Thou hast said*?

**What did He further say?**

What is meant by the *right hand of power*?

What *coming in the clouds* did this refer to? (Matt. xxiv. 30. Phil. ii. 10.)

Wherein consists Christ's exaltation?

**65. What did the High Priest then do?**

What was this a common sign of?

**What did he call Christ's words?**

Would it have been blasphemy in any other being, and why was it not so in Christ?

Who is the Redeemer of God's elect?

**66. What did the High Priest ask the council?**

**What did they answer?**

Explain the terms. (See Levit. xxiv. 10—16.)

**67. What did they then do?**

What is meant by *buffeted*?

**68. What did they say as they smote Him?**

What did they mean by this?

What is here meant by *Prophecy*?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

## LESSON LVI.

*Christ denied by Peter.* (See § 144.)

MATT. XXVI. 69—75, AND XXVII. 1—10.

69. Where was Peter sitting? *Repeat to the close.*  
 With what verse does the narrative here connect? (vs. 58.)  
 What *palace* was this, and how was he "*without in the palace*?  
 Who came to him, and what did she say? (See John.)

Why was our Lord called Jesus of Galilee? Wherein did Christ's humiliation consist?  
 How did Christ the Son of God become man?

70. What did Peter do and say?  
 What led Peter so to deny the truth?  
 Which is the Ninth Commandment? What is required and what is forbidden in it?

71. Where did he at once go? (See Mark xiv. 68.)

What was the *porch* in Jewish houses?  
 Who saw him there? What did she say?

72. What did Peter *again* do, and how?  
 What is an oath, and how did this make it worse?  
 Which is the Third Commandment?  
 What is forbidden in the Third Commandment?  
 What else does Mark relate? (xiv. 68.)

73. What afterwards occurred?  
 How long afterwards was this? (Luke xxii. 59.)  
 Who are here meant by those *that stood by*?  
 What did they mean by *one of them*, and "*thy speech bewrayeth thee*?"

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter. Surely thou also art *one* of them: for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him,

**74. What did Peter then do? What did he say?**

How did this make it all the worse?

**What immediately took place?**

How often had he now denied his Lord?

Was this according to the prophecy?

How did the Jews divide the night by *cock-crowing*?

**75. What is said of Peter's remembering?**

**What did he then do?**

How came he to remember and weep? (Luke xxii. 61.)

*Why* did he weep bitterly?

What do we learn from Peter's conduct—his self-confidence, and his repentance?

What part of the New Testament did he write?

What is Repentance unto Life?

#### CHAP. XXVII.

1. *What section here follows, (§ 146.) and by whom else is it recorded?*

During what hours had all these things occurred?

**What took place at morning? Repeat.**

What is meant by their *taking counsel*?

Into what estate did the Fall bring mankind?

**2. What did they do with Christ?**

Why did they take Him to Pilate? (John xviii. 31.)

Was Pilate a Roman or Jewish officer?

3. *What section here follows in Matthew's narrative, (§ 151.) and is it elsewhere recorded?*

**What effect did Christ's condemnation have upon Judas?**

Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly

#### CHAPTER XXVII.

1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

What is meant by *repented himself*?

What kind of repentance was this, and how was it different from Peter's?

What is Repentance unto Life?

What did he do with the money? *How much* was it, and *what* money?

4. What did Judas say?

What did he mean by the *innocent blood*?

How does this show that Jesus *was* innocent?

Which is the Sixth Commandment? What is required?

What did they answer?

5. What did he then do with the money? and what then did he further do? (See Acts i. 18.)

What did this show about his feeling?

6, 7. What became of the money? *Repeat.*

What could they *not* do with it, and *why*?

What is a *potter's field*?

What kind of a burying place was it to be?

8. What was that field called?

9, 10. What prophecy was thus fulfilled?

Where is it written? *Repeat it.*

How is it said to be *Jeremiah's* prophecy?

What is meant by "*Him that was valued*?"

How doth God execute His decrees?

What do we learn from the history of Judas, about depravity, hypocrisy, love of money?

Wherein consists the sinfulness of that estate whereinto man fell?

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood. unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potter's field, as the Lord appointed me.

## LESSON LVII.

*Christ before the Governor.*

MATT. XXVII. 11.—26.

*What section here follows in Matthew's narrative, (§ 146½.) and where else is it recorded?*

11. With what verse does this properly connect? (vs. 2.)

**What did Pilate ask Jesus? Repeat.****What did Jesus answer?**What did He mean by this, *Thou sayest?*How was He the *King of the Jews?*

12. By whom was He accused? Did He answer them?

Why did He not give any answer?

13. What did Pilate say to Him?

14. Did He yet answer?

How did this affect Pilate?

Why did he wonder?

Of what was *Herod* governor? and how was Christ sent before Herod? (See Luke xxiii. 6—12.)15. *What section here follows, (§ 148.) and by whom else is it recorded?***What was the custom at the Passover? Repeat.***Whose* custom was this originally? (See John xviii. 39.)How is it explained that this form of release was practised at *that* feast?

16. What prisoner had they?

What is meant by a *notable* prisoner?

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast, the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them,



17. What did Pilate propose to them?

Whom did he wish to release, and why? (See Luke xxiii. 13—16.)

18. What is here said?

What is *envy*? and what is here meant?

What ought Pilate then to have done?

19. What word did Pilate now get?

What was meant by this?

What is Christ here called?

Where else in Scripture is He so called? (See Acts iii. 14, and vii. 52.)

20. What did the chief priests and elders do?

What is here meant?

21. What did the Governor say?

What is here meant by *whether of the twain*?

How did the people answer?

22. What further did Pilate say to them?

What did they all answer?

23. What did the Governor say?

What did this show in Pilate?

What did he propose? (Luke xxiii. 22.)

What did they then do?

24. What is here said? *Repeat.*

What is it to *prevail*? Explain.

What did he mean by washing his hands?

Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 (For he knew that for envy they had delivered him.)

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them. Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why! what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

Was Pilate innocent? or did the *washing* make him so?

What is meant by "*see ye to it?*"

What ought he rather to have done, as judge and governor?

25. What did the people answer?

What did they mean?

Did this come upon them, and how?

## LESSON LVIII.

### *The Crucifixion.*

MATT. XXVII. 26—38.

What section here follows, (§ 149.) and by whom else is it recorded?

26. Whom did Pilate then release?

What did he do with Jesus?

What was it to *scourge* a prisoner?

In what cases was this customary?

What had been the charge against Christ before Pilate? (See Luke xxiii. 5.)

27. Where did the soldiers take Jesus?

What was the *common hall*? (See Mark xv. 16.)

Of how many did a *whole band* consist?

28. What did they then do to Jesus?

Why was this done, and what did it mean?

29. What did they put on His head?

What did they mean by this *crown of thorns*?

What did they put in His *right hand*?

What was this meant for? (Compare Esther iv. 11, and viii. 4.)

What did they then do?

What is the sinfulness of that estate whereinto man fell?

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

How did they carry out their mockery ?

What did they mean by *Hail, &c.* ?

30. What did they further do to insult him ?

What led Him to bear all this contempt without resistance ?

What do we learn about the human heart ? its enmity and spite against Christ ?

31. *What section here follows, (§ 152.) and where else is it recorded ?*

After this mockery what did they do ?

32. What occurred as they came out of the city ?

Where was *Cyrene* ?

Who commonly bore the cross to the place of execution ?

What was *the cross* ?

33. To what place did they come ?

Why was it so called ?

What does the word *Calvary* mean ?

34. What did they give Him to drink ?

Why was this mixture given Him ?

What prophecy was fulfilled by this ?

How doth God execute His decrees ?

What do we learn from this narrative ?

35. *What section here follows, (§ 153.) and where else is it recorded ?*

What did they then do to Him ? *Repeat.*

Describe the common manner of crucifying.

What made it a most painful and cruel death ?

How doth Christ execute the office of a Priest ?

What was done with His garments ? *Explain the terms.*

How did they *part* them ? (John xix. 23.)

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet; They parted my garments among them, and upon my vesture did they cast lots.

What is *casting lots*? For what did they cast lots? (See John xix. 23, 24.)

Why was this done?

Where was the prophecy written? (Ps. xxii. 18.)

36. What did the soldiers do?

Why did they *watch* Him?

37. What did they set up over His head?

What is here meant by an *accusation*?

How doth Christ execute the office of a King?

Who wrote this? (John xix. 19.)

Why was it written in these different languages?

What was this writing?

38. Who were crucified with Him, and how?

What prophecy did this fulfil? (Isa. liii. 12.)

## LESSON LIX.

*Christ mocked, &c*

MATT. XXVII. 39—56.

What section here follows, (§ 154.) and by whom else is it recorded?

39. What is here said of the passers by? *Repeat.*

Explain the terms, *reviled—wagging their heads.*

40. What did they say?

Why did they say this? (See ch. xxvi. 61.)

Who is the Redeemer of God's elect?

On what other occasion had He been dared in the same way? (Ch. iv. 6.)

How will His reply to Satan there, explain this?

36 And sitting down, they watched him there:

37 And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

41, 42. Who else mocked Him, and what did they say?

What did they mean by this?

Why was this demand *unreasonable*?

43. What did they say more?

How was this like Satan's language in the wilderness?  
(Ch. iv. 6.)

44. What did the thieves do?

What is meant by *cast in His teeth*?

What further account does Luke give of them? (Luke xxiii. 39—43.)

What may we learn from this narrative?

45. *What section here follows, (§ 155.) and by whom else is it recorded?*

What now occurred? *Repeat.*

What time of day was *the sixth hour*, and the *ninth hour*?

What is meant by "*all the land*?"

46. What did Jesus do about *the ninth hour*?

Where was this language found? (Ps. xxii. 1.)

In what tongue are these words?

What was the meaning?

How was He thus forsaken, and *why*? (Isa. liii. Gal. iii. 13.)

How doth Christ execute the office of a Priest?

47. What did some that stood by say?

Why did they say this?

48. What did one of them do?

Why did they give Him drink, and what else had He said?  
(John xix. 28.)

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now, from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed and gave him to drink.

49. What did the rest say ?

50. What did Jesus then do ?

What did He cry with a loud voice ? (John xix. 30.)

What is meant by *yielding up the ghost* ?

51. *What section here follows, (§ 156.) and where else is it recorded ?*

What took place in the temple ? *Repeat.*

What was the *vail of the temple* ? (Ex. xxvi. 31—33.)

What is meant by *rent in twain* ?

What was to be signified by this ?

What is said of the earth and rocks ?

52. What more took place ?

Explain the terms, *saints—slept.*

53. What else was done ?

*When* did they come out of their graves ? Where did they go ?

What was *the holy city* ?

What did they do ?

54. Who are here spoken of ? What were they doing ?

What is a Centurion ? Who were watching ?

What effect had these wonderful things upon them ? What did they say ?

How did these prove Christ to be the Son of God ?

How many persons are there in the Godhead ?

55. Who else were there ?

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the vail of the temple was rent in twain from the top to the bottom : and the earth did quake, and the rocks rent ;

52 And the graves were opened, and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now, when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him :



What were they doing? and whence had they come, and how?

56. Who were among these?

What *others* does John mention?

Who was the mother of Zebedee's children? (See Mark.)

# LESSON LX.

## *The Burial of Christ.*

MATT. XXVII. 57—66.

*What section here follows, (§ 157.) and where else is it recorded?*

57. What took place when the even was come?

*Repeat 5 vss.*

Where was *Arimathea*?

What was the character of Joseph? (See Mark xv. 43. Luke xxiii. 51. John xix. 38.)

58. What did he do?

What did Pilate do to be sure of His being dead? (Mark xv. 44.)

What did Pilate then do?

59. What did Joseph do with the body?

How did the Jews bury?

What did he have besides the linen? (John xix. 39, 40.)

60. Where did he lay it?

What prophecy was thus fulfilled?

What kind of a tomb was this?

How was it fastened?

61. What is here said?

*What section here follows? (§ 158.) Is it elsewhere recorded?*

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

62. What took place *the next day*. Repeat 5 vss.  
What is meant by the *day of the preparation*, and what was the *next day after*?

When did the day begin, according to the Jews' reckoning?

63. What did they say to Pilate?

Whom did they mean by *that deceiver*?

64. What did they propose? What reason did they give?

What did they mean by "*the last error, &c.*"

65. What did Pilate say to them?

What *watch* had they?

66. What did they then do?

What is meant by *sealing the stone*—and *setting a watch*?

How would all this care against deception add to the proofs of Christ's rising?

Wherein did Christ's humiliation consist?

What do we learn from this narrative?

What benefits do believers receive from Christ at their death?

## LESSON LXI.

### *The Resurrection.*

MATT. XXVIII. 1—20.

*What sections here follow, (§ 159 and 160.) and by whom else recorded?*

1. Who came to the sepulchre, and when? Repeat to vs. 5.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

What time is here meant by *the end of the Sabbath*?

Why did they come?

For what other purpose did they come? (Mark xvi. 1.)

2. What had taken place?

Had the stone been removed for Christ, or for the disciples?

3. How did the angel appear?

Explain the terms.

4. How did this affect the keepers?

What is meant by their *becoming as dead men*?

On what day of the week then, did our Saviour rise?

What is the *first day* of the week ever since?

Which is the Fourth Commandment?

Which day of the seven hath God appointed to be the weekly Sabbath?

How is the Sabbath to be sanctified?

5. *What section here follows, (§ 161.) and where else is it recorded?*

What did he say to the women?

How do we know that angels are interested in Christians? (Heb. i. 14.)

6, 7. What else was said?

Had Christ foretold His resurrection? (Chs. xvi. 21: xx. 19.)

Why did the angel invite them into the sepulchre?

8. *What section here follows, (§ 162.) and where else is it recorded?*

What did the women then do? *Repeat 3 vss.*

## CHAPTER XXVIII

1 IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

How were they thus affected?

Why did they *run* to tell the news?

Wherein consists Christ's exaltation?

9. Who met them as they were going?

What did He say to them? What did they do?

What was meant by this conduct towards Him?

Who is the Redeemer of God's elect?

10. What did Jesus say to them? *Explain.*

What feeling did this show toward them?

11. *What section here follows in Matthew's narrative, (§ 165.) and where else is it recorded?*

What had become of the keepers, and what did they now do? *Repeat 4 vss.*

12. Who now assembled?

What did they consult about? What is meant by *large money*?

What did this show, as to their alarm?

13, 14. What was the plan for denying the facts?

What danger would the soldiers be in, from such a story?

What was so contradictory in this story?

15. How did the soldiers do? What is said about this report?

Why would the Jews be so anxious to deny Christ's resurrection?

What do we learn from this narrative?

16. *What sections here follow in Matthew's narrative? (§§ 169 and 170.)*

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Who went to meet Christ? Where did they go?

*Repeat.*

Where was the other one of the twelve?

When did He appoint to meet them there? (Ch. xxvi. 32.)

17. What did they do when they saw Him?

Did they all fully believe?

Of what did some of them doubt?

18—20. What did Jesus come and say to them?

What is meant by this? (Eph. i. 20—23.)

What offices doth Christ execute as our Redeemer?

How doth Christ execute the office of a King?

19. What did He tell them to do?

What had this work of theirs to do with His power?

What offices doth Christ execute as our Redeemer?

What is here meant by *teaching*?

Had the Jews expected that *all nations* would have the Gospel?

What is meant by *baptizing* them?

What is Baptism? To whom is Baptism to be administered?

20. What were they to teach the nations?

What rule hath God given to direct us how we may glorify and enjoy Him?

What promise was given them for their encouragement in this work?

What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

What is God? How is the word made effectual to salvation?

How do the Sacraments become effectual means of salvation?

How does Christ's Divinity appear from this concluding promise?

Who is the Redeemer of God's elect?

How many persons are there in the Godhead?

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.





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